A TRIPLE
Reconciler,
Stating the
CONTROVERSIES

Whether
- *Miniſters have an Excluſive power of Communicants from the Sacrament.*
- *Any perſons Unordained may lawfully Preach.*
- *The Lords Prayer ought not to be uſed by all Chriſtians.*

Whereunto is now added, A Sermon Preached at the Collegiat Church of St. *Peter* in *weſtminſter*, on the day of his late Majeſties inauguration.

By *Thomas Fuller*, D. D.

LONDON,

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TO THE

Right Honorable, and truly virtuous Lady, ANNE Vicountess BALTINGLASS, the blessings of this life and a better.

MADAM,

THis my Book addresseth it self to you, as once the Dove to NOAH in the Ark, bringing in Olive branch with three twigs in the mouth thereof.

It is of a Peaceable nature, & desires to be a Peace-maker betwixt the oppoſite parties in the three Controverſies handled therein. My humble requeſt to you is, that with NOAH you would be pleaſed to put forth your hand and receive it into the Ark of your protection. I know what ſucceſs commonly attends all Umpiers & Arbitrators, that often they loſe one, & ſometimes both of their friends betwixt whom they intercede. Meek MOSES could not eſcape

in

this kind, but when seeking to atone two striving Israelites, the partie who did the wrong, fell with foul language upon him. I expect the like rate from that side which doth the most injurie, and am prepared to undergo their Censure, which I shall do with the greater alacritie, if these my weak endeavors may find your favourable acceptance.

The Lord bless your Honor with your Noble Consort, and sanctifie your former

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Your Honors

truly devoted

ſervant

THOMAS FULLER.

THE

THE FIRST RECONCILER.

LEVITICUS 13. 3.

And the Prieſt ſhall look on him, and pronounce him unclean.

The words contain an { Examination, *and the Prieſt ſhall*, &c. / Condemnation, *and pronounce him*, &c.

WHich words we will handle firſt *Literally*, of Corporal leproſie; then *Analogically*, to ſhew by proportion how far Miniſters under the Goſpel are inpowered to paſs cenſure on the goodneſs, or badneſs of men, ſo to admit, or exclude them Gods ordinance.

2. Be it here premiſed that the lepro-

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3. I will not ſtir a ſtep farther before I raiſe one obſervation. *Great is gods goodneſs that we Engliſh men generally, live now in the happy ignorance of the heigth of leproſie.* I ſay *generally*, a Leper is a rarity, ſome few in *Cornwell* cauſed, as Phyſitians conceive from the frequent eating of fiſh new taken out of the ſea, I ſay *new*: I confeſs there is *Lazars* Bath, but though the Bath be there, thanks be to God, but few Lepers. Indeed ſome hundred years ago, when the holy war was continued by the Engliſh, our intercourſe with eaſtern people in *Paleſtine* made the leproſie here epidemical, and *Hugh Orwell* a Biſhop of *London* dyed thereof *Anno* 1085. But with the end of that

that War ended the leprosie of *England*, as to the generallity and malignity thereof. Every scab, or scurf, or scale, observing Tydes in the body, is not presently the leprosie, but know, as the *Jews* had a disease we have not, so we have a disease the *Jews* had not: excuse me for naming it, you may easily conceive what I would willingly conceal, it is the last rod that God made therewith to whip wantonness, and which he handselled on the *French* at *Naples* two thousand miles from this place. How came this malady to climb and clamber over the high aspiring Alpes? when got into *France*? *England* being an Island secured from the diseases of the continent how came it to swim over into *England*, did wicked Forreigners bring it hither, or wanton English fetch it thence? how ever it was so, it is, and is a disease so much worse than leprosice, as sin is worse than suffering, transgression worse than affliction.

4. Now shall we make a brief paraphrase on every word, the *Priest*, not every ordinary *Levite*, but either *Aaron* or one of his Sons.

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4. Now ſhall we make a brief paraphraſe on every word, the *Prieſt*, not every ordinary *Levite*, but either *Aaron* or one of his Sons.

Quest. Why was not this power rather committed to a corporation of *Priests*, as being too great a charge to be trusted in one person? why were not a vestry of Lay-Elders admitted as Assistants herein.

And the *Priest* herein was a Type of *Christ*, who was to be but one Individual Person, and therefore a single *Priest* alone was employed therein.

Shall look on him. But what if he were blind as in the case of *Eli*? 1 *Sam.*4.15.

And the *Commission of trying* was granted to the High *Priests* or one of his Sons, as it is *vers.* the 2. who in such a case was to officiate for his Father.

Look. Herein 2. things conteined, the inspection of the eye, and the circumspection of the judgement. For the latter the *Priest* might not proceed on his own Arbitrary principles, but was confined to Gods directions prescribed unto him; and principally he discovered it by 3. signes 1. Depression, by the subsidency or the sinking of the malady when it intrenched it self in pits and holes made in the flesh. 2. Diffusion, when the malignity thereof con-

contained not it self to the first place, but dilated it self over the body. 3. Discoloration, when the hair therein was turned white, arguing the debility of nature, white commonly a colour of innocence, now of infection; commonly the livery of chearfulness, now of sadness; a black white, sable and sorrowfull.

Now whereas the *Priest* was to look on the Party trusting no other evidence than his own eyes, we learn mens censures must not go on *heare-says* but be grounded on their own knowledge. *I will go* Gen. 18. 21. *down and see whether they have done altogether*, &c.

And Pronounce, him the *Priest* must not be sceptical and suspend his verdict, but must give sentence to condemn or acquit.

Pronounce. That is positively and publickly; he was not to mutter his sentence, as the Popish *Priests* in the mass the words of consecration, no Clandestine dealing in matters of publick concernment.

Unclean. Not as the *Apostle* saith, no unclean thing shall enter into the Kingdom

of heaven, but ceremoniously unclean, so as to be expelled publick society.

Question. How came it to pass that the *Priest* was not infected therewith, seeing sometimes such was the pestilent malignity of the leprosie, as to taint the clothes, yea the walls of the house? Hard walls scarce penetrable to a bullet, yielded to the impression of leprosie. Answer, he was secured by his calling and employment, obeying gods command in his vocation.

Doctrine. A lawfull calling is the best Armour against an infection. One in his calling is armed, out of his calling is naked; at least lasily following his calling, his Armour, like *Ahabs*, is not close joynted, and he left woundable in the internal chinks: with what confidence do we see Brick-layers, Carpenters, Plummers *&c.* clambering up high pinnacles, and walking in narrow places, where our feet cannot stand theirs will run; double the cause thereof, a lawfull calling & long custome which hath inured them thereunto. Thus searchers are not so soon infected with the plague. I confess the plague is resembled to fire, save that it burn-

burneth green wood sooner than dry, and young people more subject to be tainted than old; however this is not the main reason why such searchers escape, but because in their vocation.

The Ministers under the gospel have not the like calling, and therefore not the like warrant to approach infectious persons. And we may remember the story of Mr. *Stafford* (Divinity Professour in *Cambridge*) who to convert Sir *Henry* the conjurer (the story in Mr. *Fox*) lost his own life. Come we now to the second part, the *condemnation* and pronounce him unclean, *him*, be he friend or foe, high or low, without partial respecting of persons.

Doctrine. Gods ministers ought without fear or favour to perform their office, neither to be frighted nor flattered. It is observed that *Moses* first hanselled this Law on his Sister *Myriam*, *Numb.* 12. 15.

Secondly, we finde it served by Subjects on their Soveraign in the case of *King Uzziah*, 2 Chron. 26. 20.

Observe herein the *Priest* thrusted him out (say not that this was uncivil and unmanner-

nerly violence) touch not mine anointed, seeing the high *Priest* did it in obedience to an higher *Kings* command, yea *Uzziah* sensible of his sin, saith the Text, hasted out himself. Gods servants left to themselves may fall into sin, but when it is discovered unto them, as they run into it, if possible they would fly out of it.

Doctrine. *Sad and sorrowfull the condition of a sequestred Leper.* Indeed some of us have been sequestred, and blessed be God we have born our yoke in our youth, hopeing that more freedom is reserved for our old age, but our sequestration is not to be named with that of a leper, whose sadness consisteth in four particulars.

First, they were debarred the access to the place of Gods publick worship, and might not approach the Temple, nor be present at their sacrifices, nor partake of the Passover.

Secondly, they were debarred from the embraces of their neerest relations.

Thirdly, they could not expect cure but by miracle. Heavens hand, which laid it on, could onely take it off: nor was a leper

per capable of the benefit of the pool of *Bethesda*, not but that undoubtedly cured if cast first into it, but because those porches *John* 5. 3. Contained onely the impotent, blinde, halt, withered.

Question. Whether lepers were admitted into the society.

Fourthly, dying lepers they were not buried with other people. Thus *Uzziah*, 2 *Chron.* 26. 23. *Was buried with his Fathers in the field belonging to the Kings, for they said he was a Leper*, in the suburbs of the place of sepulture.

This serveth for a sufficient warrant to justifie this City in a practise which some do behold as over rigid and severe, namely the shutting up of infected persons at the beginning of the plague; some would have the sick and the sound to go promiscuously together, as they do at *Grand Cairo* in *Egypt*. Indeed if they be poor to shut them up in their houses and to shut up relief from them is murder, otherwise if well considering, they have no cause of just offence who so are shut up from publick society.

Here

Here give me leave to take an occasion to raise the gratitude of this City to God. He that with *Jess* passeth for an old man in *London*, cannot remember it so long without the plague, this City was never more populous, surely there being more hives there are as many Bees: dayly increase of houses argues no decrease of Household. Secondly, never more filth, the kennels and streets are not kept more clean than before. Thirdly, never more sinfull, as much pride as ever though removed from those whose births still may, and whose state did once countenance gallantry to such who growing great will grow gaudy in an instant.

Gracious Gods goodness, who sent *Christ* in the flesh to cure both our corporal and spiritual leprosie: I shall confine this dayes Sermon according to promise, onely to corporal leprosie: Herein observe the first particularized miracle, having the circumstances thereof related in the first gospel which our Saviour did, was on a leper *Mat.* 8.2. *And he gave him in charge to shew himself to the Priest, and to offer the gift which Moses*

Moſes *cammanded for a teſtimony unto them.* A teſtimony not ſo much to teſtifie that the party was not palliately but perfectly cured, but for a teſtimony to the *Prieſt* to evidence to them, that *Chriſt* was come in the fleſh, the expected *Meſsia*, as appeared by his miracles, and had they not been willingly and willfully blind, barring and bolting their eyes againſt the beams of truth, they could not but be ſenſible that the *Saviour of mankind* was come. Surely the ſacrifice for the cleanſing the Lepers *Levit.* 14. 4. formerly ſeldom uſed, when God, thrifty of his miracles, was pleaſed now and then to drop down one from *Heaven*, began now to be ſo ordinary with the *Prieſts*, that it could not but mind them that the *Meſsiah* was come.

Secondly, *Chriſt* cured more lepers at once than of any other diſeaſe; *Chriſt* cured two blinde men together, *Math.* 9.27. two men poſſeſſed with Divels, *Math.* 8.28. whilſt he healed a whole ſociety of Lepers (poor people being parted from all others, it was ſome comfort to them to keep company together) *Luke* 17. 12. ten at a time,

on

on that sad token that nine of them prooved unthankfull.

Thirdly, in the *Commission* to the *Disciples*, *Math.*20.8. *Heal the sick*, it follows, *cleanse the Lepers*. The *curing* of that *malady* alone (with the *casting out of Divels*) are expressed in *particular words*, all the rest in *general terms*. Either to shew that more than ordinary power was requisite for the healing thereof, or that *leprosie-cureing* was their proper and peculiar masterpiece, to evidence to all, that they were sent by him whose calling was to cure the leprosie of our souls.

1. COme we now to handle these words *Analogically* conceiving them of sufficient latitude, to give us just occasion to enter on the enquiry, whether *Gods Ministers* under the *gospel* have a sufficient *commission* to examin, and exclude Persons from the *Sacrament*. But first let me acquaint the *Audience* with the integrity of my intentions herein.

2. There was a sect of *Philosophers* called Ἐκλεκτικοι, which were none of the four *Elemental*

Elemental sects of *stoicks*, *Peripateticks*, *Academicks* & *Epicures*. These would be bound to no one opinion that any of the other maintained; only they would be left at large to *pick* & *chose* what they conceived sound and solid in any of their opinions, refusing the rest what they esteemed otherwise. In a word, these *Eclectici* were the *Quint-essence* of the former four *Sects* of *Philosophers*.

3. I intend in like manner to be a *Chooser* in this point. (Grand the difference betwixt a *Chooser*, and a *Seeker* of our age, the former is *positive*, the latter *sceptical*, hovering over all, setling on nothing) I know no reason that we are bound to take one and all in any perswasion. Three great Intereſts may be named in *England*, one that was the *Prelatical*, one that is the *Presbyterian*, one that would be the *Independant*. I shall embrace what I find in any of their practises commendable, and consonant to *Gods word*, making use of my *Christian liberty*, to leave the rest which in my *weak judgement* may seem subject to just exception.

2. Proposition, *there is no pregnant place*

place of Scripture which expreſly impowereth the Miniſters of the goſpel with authority of Examination and Excluſion from the Sacrament: I have looked for it in the place where I was moſt likely to finde it, namely, 1 *Cor.* 11. where Saint *Paul* at large condemneth the abuſes at the *Sacrament* in their *Church*. Here I expected the *Corinthian Miniſters* ſhould have been checkt for keeping no *ſtricter guard* about *Gods Table*, and that the main fault of this prophaneneſs ſhould be charged on their negligence. What ſaid *David* to *Abner* 1 *Sam.* 26. 16. When he fetcht the *Spear* and *Cruſe of water*, from the head of *ſleeping Saul*? *Ye are worthy to die, becauſe you have not kept your maſter, the Lords anointed*; ſuch a ſharp reproof I expected from S. *Paul* to the *miniſters* of *Corinth* for being no more vigilant (as being Gods *life-guard*) in ſecuring the *Body* and *bloud* of *Chriſt* from *unworthy Communicants*. But not the leaſt check to them, onely a general exhortation to others to examin themſelves.

2. Propoſition *there are ſome places of Scrip-*

Scripture which by proportion and consequence do more than probably insinuate such a power in the Minister. First for examining *Heb.* 13. 17. *Obey them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give account that they may do it with joy, and not with grief, for that is unprofitable for you.* God foreseeing that in after-ages the *Minister* in a *Church* might be but *One*, the *Parishioners* many, *he* perchance *poor, they rich, he* possibly *young, they grave*, and *ancient*, saw there would be an humour of opposition in them to submit to their *Pastour*. and therefore thought it necessary to leave this command on record. Now the best *Auditour* cannot give an account of them whose receipts and expences he hath not examined, and therefore by consequence it may be collected that they may and must try the conditions and abilities of their people, *Prov.* 27. 21. *Be thou diligent to know the state of thy Flocks, and look well to thy heards.*

6. Secondly, for *Excluding*, where be it premised, that if an *Examining power*

can

can be demonstrated in the *Ministers*, a power of Exclusion doth by necessary and undeniable consequence follow thereupon: For the *Ministers* Examination would be altogether useless, if such, who thereby shall be detected unfitting or unworthy may in defiance of the *Minister*, intrude themselves *Communicants* to the *Sacrament*. If therefore the *Ministers* Examination be as a *weapon* without an edge, and be onely to make a noise without any further power, it would render him ridiculous to *Prophane persons*, and expose his *pains* and *profession* to contempt. Surely therefore, his Examination is seconded and attended with authority to *admit* and *exclude* from the *Sacrament*, as he findeth persons fit or unfit for the same.

7. Of places importing an Excluding *power*, many insist on the 2 *Chron.* 23. 19. *And Jehojada set the* Porters *at the gates of the house of the Lord, that none, which was unclean in any thing should enter in.*

8. In the *new Testament* many alleadge, *Matth.* 7. 6. *Give not that which is holy unto doggs. What more holy than the Body and Bloud*

Bloud of *Christ* in the *Sacrament*, who more *Dogs*, more *Swine* than those wilfully wallow in wickedness?

To these add the words of my *Text*, *And the Priest shall look on him*; There is *Examination*, and *pronounce him unclean*, there is *Exclusion*. Yet let not too much improvement be made of those words, lest they stretch so far as to break. If the proportion be applied in all particulars, the *High Priest* alone, being impowered with this authoritie, will advance the *Hierarchichal power* farther than such as make use of this place will well approve.

Object. You have out of ignorance or envie, concealed one of the most effectual *Scriptures* in the *New Testament*, instructing *Ministers* with an *Examining power* of all in the *Flock*, namely, 1. Pet. 3. 15. *Be readie always to give an answer to every one that asketh you a reason of the hope of that is in you with meekness and fear.* It seems you are *willingly ignorant* (to use the *Apostle's* phrase) of this *Text* so pertinent to the purpose.

Answ. I know many behold it as the

Champion of their cause, and have used it to order their *refractorie Parishioners* into *Examination*. For my own part I look on it as nothing to the purpose. It is better to fight naked, than with bad *Armour*. For the rags of a bad *Corcelet*, make a deeper wound, and worse to be healed than the bullet it self. None such foes to a cause as such friends who will defend it, *Argumentis non cogentibus*, with reasons of such strength which *compel not* a rational man into the free belief of them. The words, as appears by the coherence, are principally calculated for the Climate of persecution, *when men suffer for righteousnes sake*, and enjoyn all a free and fearless profession of the Faith, when called thereunto. Besides, the command being general, Ministers are as much obliged thereby to give an answer to their Parishioners, if asking them as Parishioners, are bound to give an account thereof to the Minister: And therefore I purposly declined the mention of this place.

3 Propos. *Children*, *Mad-men*, *Idiots*, during their condition, are not to be admitted

mitted to the *Sacrament*. The reason is plain, because they cannot perform an Essential requisite thereunto, namely, *examin themselves*. But when such *Children* shall arrive at years of discretion. *Madmen* shall, by Gods blessing on *Physick*, or otherwise, either return to their *Lucide intervals*, or be totally cured of their *distemper*. *Idiots*, (which seldom comes to pass) be enlarged in their *understandings*, they may be admitted *Communicants*. Till when, the *Church*, as *Guardian* in their minoritie, doth not finally withhold the Sacrament from, but seasonably reserveth it for them.

4 Propos. *Young Persons utterly ignorant in the Principles of Religion, are not to be admitted to the Sacrament till improved in knowledge.*] Yet *Ministers* ought to be very tender in this particular, lest they mistake *small yet true knowledge* for *utter ignorance*. Know, that we have no certain *standard* in *Scripture* to measure peoples knowledge by. There is not set down the *minimum ut sic*, the least and lowest degree of knowledge which putteth one into a communicating capacitie, which should

make *Ministers* the more favourable, especially to such who discover a desire of information. Lest also the *more heat* plead for the *less light*, such as are conscientious in their conversations.

5 Propos. *Persons actually or virtually excommunicated* durante statu, *are to be excluded the Sacrament.* For we behold them as no *Members of the Church* at all, but in the language of the Apostle, 1. Tim. 1. 20. *delivered unto Satan.* Now 1. Cor. 10. 21. *Ye cannot be partaker of the Lords table, and of the table of devils.* Surely such who are *delivered to him* are *Satans guests*, and in *commons with him*, untill on the publick confession of his fault in *practical*, or profession of his faith in *doctrinal offences*, they be restored to the Congregation.

Secondly, Persons virtually *excommunicated*, by whom I understand such who wallow in a notorious sin *excommunicable* in it self, though the *sentence* be not solemnly passed upon them. I say, *notorious sin.* Blessed be God, *surreptitious* sins of infirmitie do not render us incapable of the *Sacrament*; If they did, Gods table would

stand

ſtand utterly unfurniſhed, without any either to Adminiſter or Receive thoſe *holy Myſteries.*

Now ſins muſt be notorious two manner of ways,

1. *Quoad naturam.*
2. *Quoad notitiam.*

Firſt *quo ad naturam*, the ſin being *horrible* and *hainous* in its own nature, ſuch a ſin as is not onely mortal, as all ſins are, but *mortiferum*, if Gods mercie doth not interpoſe: an enumeration whereof is needleſs as generally known.

By the way there is a notorious ſin in the nature thereof, which notwithſtanding in defiance of oppoſition, forceth his acceſs unto the *Sacrament*, namely the *ſin of oppreſſion.* How great this is, doth appear by the words of *Solomon*, Eccleſ. 7. 7. *Oppreſſion maketh a wiſe man mad*; that is, Wiſe men being oppreſſed above their ſtrength, to comport therewith, oft-times break forth into *mad extravagancies.* Now having formerly ſhewed how Mad-men are to be prohibited the *Communion*, quod efficit tale magis eſt tale. *What makes ſo, is*

more so. Oppressors sure ought not to receive. But alas! in all ages such their power, that if pleased, they will command their own passage to the *Communion* in spight of the Ministers opposition, God alone being able to punish their *presumption* therein.

Secondly, the sin must be notorious, *quoad notitiam*, so that general cognisance is taken thereof, to the *publick scandal* of the *Congregation*. If it be done in a corner known to few, no pregnant proof nor publick appearance thereof, the admission of such an offender, is so far from being offensive to the Church, that the exclusion of him, will rather be scandalous: But where notice of the fault is arrived at many, and the noyse thereof at more, amounting to a considerable part of the Congregation, either in qualitie or number, there lyeth a just prohibition against the receiving of such an offender.

When therefore the *drunkard* shall hold his *quaffing-cup* in the one hand, and yet desire to take the *Chalice* in the other, when he shall maliciously vow to shed the blood of his *Brother*, and yet in the next moment

desire

desire the *bloud of Christ* to be tendered unto him. When men shall come *reeking* from their *lust*, or *reeling* in their *drunkenness*; when any *offender* with the *Adulteress* John 8. 3. ἑαυτοφώρῳ, and with *Cosbie* and *Zimri* shall boldly brave out a sin; the *Minister* may and must, with well tempered zeal, forbid them partake of the Sacrament.

This libertie was allowed the Ministers under the Episcopacie by the words of the *Rubrick. *And if any of those be an open and notorious evil liver, so that the congregation by him is offended, or have done any wrong to his neighbour by word or deed, the Curate, having knowledge thereof, shall call him, and advertise him in any wise not to presume to come to the Lords table, untill he have openly declared himself to have truly repented and amended his former naughtie life, that the Congregation may thereby be satisfied, which afore were esteemed*, and he have recompenced the partie whom he hath done wrong unto.

* In the Order of the Administration of the *Communion*, *or at the least declare himself to be in full purpose so to do, as soon as he conveniently may.*

Now because onely sins notorious, *quo ad notitiam*, disable a *Communicant* from

the receiving of the *ſacrament*. Hence it is that *Hypocrites* in all ages will repair thither in deſpight of the greateſt caution. Let the *Lords board* be raled about never ſo high, never ſo low, never ſo cloſe, yet *Hypocriſie* will either climb over it, or creep under it, or wind it ſelf through it. The *black devil* may, the *white devil* never will be kept out of *Chriſtian Congregations*.

Propoſ. 6. *Young people*, be they never ſo great or gracious, are at firſt to be examined by the *Miniſter* before admitted to the *ſacrament*. Moſt Noble *Theophilus* may be an inſtance hereof, *Luk.* 1. 4. *that thou mayſt know the certaintie of thoſe things wherein thou haſt been inſtructed*; .i. *catechiſed*. And although it apears not in the Text that ſuch *catechiſing* of him was done by the *Miniſter*, yet it is eaſie to prove out of *primitive antiquitie*, that *Catechumeni* was a degree of young *Chriſtians Candidates* for the *ſacrament*.

Here it were to be wiſhed, that *Miniſters* queſtions in this caſe might be confined, if not to *ſacramental*, yet to *ſoul-concernment*. They are not to come to the people as the

Queen

Queen of Sheba did to *Solomon*, to urge them with hard questions, 1. *Chron.* 9. 1. nor to propound *riddles* to them as did *Sampson* to his thirtie *Companions*, Judges 14. 32. but onely to demand of them such essential points of *Religion*, the not knowing, or ill holding whereof, maimeth the *vitals* of the *soul* of a *Christian*.

I speak it upon the complaint of those (whose report with me is above exception) how many difficult, yet frivolous questions have been propounded unto them; as what God did before he created the world? Where the soul of *Lazarus* was in the three days interval, whilest his bodie lay in the *grave*? A question which he who propounded it, I believe was as ignorant of, as the partie to whom it was propounded.

Others have been too *stern*, and *morose* in not accepting true and pertinent answers, if not coming up to the very top of what was demanded. Thus when one was asked what God was, the partie no less modestly than truly replyed, *God is a Spirit*, to whom the *Minister* returned, and so is the devil too; enough to dash and daunt a *soft-*

ly

ly spirit which rather deserved encouragement. * It is reported of *Bishop Hooper*, that *worthy Martyr*, in the days of *Queen Mary* (and a *Cartwright* before Mr. *Cartwright*, I mean the *great Patron of non-Conformists*) that when an honest *Citizen*, in a conflict of conscience came to his door for *Counsel*, being abashed at his *austere behaviour*, he durst not come in, but departed, seeking remedie for his *troubled mind* at other mens hands. We see good men may be faultie in this particular, and many modest people, examined by *rigorous Pastors* may be frighted into ignorance or forgetfulness, or silence of those very things which formerly they knew, remembered, and could express.

*Fox Act. & Mon. pag. 1503.

Propos. 7. Such who once have been admitted by the *Minister* to the *Communion*, are not afterwards to be excluded the same, except since their first admission they may be challenged of some notorious *defection from the Faith, or corruption in manners*. And if they can be challenged, they fall under our former exception.

This last Proposition is grounded on that

that *Foundation* which few of the *Presbyterian* partie use to denie, namely, that they, who once have saving knowledge, always have it; and are rather finally improved than impared therein, *Psalm* 92. 14. *They shall still bring forth fruit, they shall be fat and flourishing.* A *Minister* therefore ought charitably to presume (nothing appearing to the contrarie) that the souls of his people move a progressive, not a retrograde motion in pietie: especially if he constantly and conscionably prayeth for them and preacheth amongst them.

I say such are not *of necessitie* to be reexamined by the *Minister.* Indeed, if out of *humilitie* they will tender themselves of their own accord to their *Minister*, and submit to a *second examination,* (or as often as they please to receive) the *sacrament,* I commend their *meekness,* and account it an *acceptable offering* in the eyes of God. However their act ought not to be *obligatorie* to all others, so as to be pressed to that which some voluntarily did perform.

Use 1. To confute such who are overremiss in administering the *sacrament,* requi-

quiring no more than the general profession of Christianitie, a reverend posture of the bodie, & a hand reached out to receive, to qualifie one for a *Communicant*. These make the *Lords table* a Pandocheon, an *Inne* to entertain all, & *Christ* to keep *open house* at the *Sacrament*; and yet we may observe a great difference between the places of *Christ* preaching, and administering the *sacrament*. He preached often *sub dio*, *in the open air* where nothing confined *his voice* but *his voice*, as extending *audible* (at least *intelligible*) no farther. Thus *Matth.* 5. 1. *He went up into a mountain and preached.* Matth. 13. 2. *He went into a Ship and sate, and the whole multitude stood on the shore.* But when he administered the *Sacrament* to some select persons, then he made choice *Mar.* 14. 15. *of an upper chamber trimmed and prepared, purposely made readie for them*, of far less latitude, and receipt as capable, onely of the company intended present at that exercise. To shew the extensiveness of the *Word* to all that please to hear the same, the *contractedness* of the *Communion*, confined onely to such as in some

ſome meaſure are fitted for the receiving thereof.

The maintainers of this Opinion of *promiſcuous Communions*, proceed upon a *double error*. Firſt, on the example of *Judas*, one of the worſt of men, yet not thought bad enough by *Chriſt* himſelf to be excluded *the ſacrament*. Here they take that for decided which is diſputed, that for concluded which is controverted, *adhuc ſub Judice lis eſt*, it hangeth as yet on the file, and the number and worth of ancient *Writers* on the negative, are almoſt even with thoſe which affirm his receiving. But ſuppoſe he did receive the *ſacrament*, (which in my particular opinion I do believe) it maketh nothing for the advantage of thoſe which urge it in this behalf.

For, Firſt, *Judas* was compleatly qualified for a *Communicant*, firſt with *knowledge*, whereof he had too much, except he had uſed it better, whoſe *eminent parts* were like unto thoſe *torches* and *lanthorns* abuſed by him to apprehend and betray our *Saviour*. Secondly, with ſuch *ſeeming holineſs*, that none of his *Fellow-diſciples* could

could deteſt, or did ſuſpect him for unfaithfulneſs: Elſe needleſs had the queſtion been of *John* to *Chriſt*, John 13. 25. *Lord who is it?* had he not carried it ſo cunningly that no common jealouſie centred on him as a *Traitor in intention.*

Object. *Chriſt* as *God* knew *Judas* to be an *Hipocrite* and a *Devil*, and yet he would not denie him the *ſacrament*, to ſhew, that the worſt and wickedeſt of men may be admitted thereunto.

Anſw. Indeed as God he knew it, but it is queſtionable whether he communicated this knowledge to his humanitie, and if ſo, yet might not be pleaſed to take notice thereof at the inſtant of Inſtituting the *ſacrament.* Becauſe therein *Chriſt* would do nothing but what ſhould be precedential to poſteritie to imitate: as intending that meer men ſhould afterwards follow him in the *Miniſterie.*

The Second falſe principle that the *Patrons* of *Promiſcuous ſacraments* proceed upon is this, that the *Lords ſupper* is as well a *converting*, as a *confirming Ordinance*, from whom (till we be better informed) we muſt

must be forced to dissent. Here, far be it from us to minorate or lessen the efficacie and operativeness of the meanest of Gods *Ordinances*, and on the other side, we must be wary, lest we extend their power too far, to the endangering of peoples souls.

The *Word of God* is the onely ordinarie means of *conversion* known unto us. This *pearl*, though cast before *swine*, may turn the swine into the sheep, and by Gods blessing, alter and better their propertie. Nor is any other previous qualification required by an Auditor of Gods word, but meer hearing the same, which may put life into those who were dead in trespasses, in sins, But Food and Physick (for such is the *sacrament*) if not given to such who have life to take and digest them, is altogether useless. The first must have faith & repentance who expect to reap any benefit thereby.

Object. The *sacrament* is also a *converting means*, because in the administration thereof, many excellent passages of Scripture are intermingled. Formerly, when the *Liturgie* was in full practice, several Texts of most signal comfort were interwoven by

by the *Minister* in his *preparative addresses* thereunto, *Matth.* 11. 28. *Come unto me all that travel*, &c. John 3. 16. *So God loved the world*, &c. 1. Tim. 1. 15. *This is a true saying, and worthy*, &c. 1. John 2. 1, 2. *If any man sin, we have an advocate with the Father*, &c. Now these passages of Gods word (which ever hath a converting vigorous virtue in it) may on a sudden surprise the soul of a notorious sinner present at the Sacrament, & effectually work an amendment in him. And although, since the abolishing of the *Liturgie*, the reading of those numerical places be disused, yet one may confidently presume, that no *Minister* of the *Presbyterian perswasion*, doth or can solemnly administer the Sacrament, but in his prayers before and after the same he inserteth select Scriptures to that purpose. wherefore the receiving of the Sacrament, if not in it self, by necessarie consequence, as attended with Scripture (in the due celebration thereof) is a converting Ordinance, and therefore an usurpation to forbid any, the worst of men admittance thereunto.

Answ. *The Word of God* looseth the *convert-*

verting power thereof, when used *against the word of God*; I mean, when applyed contrarie to those directions, which the *Scripture* commendeth unto us. For every Communicant is commanded to examin himself, and to discern the Lords bodie, and to eat the same worthily. Duties which meer unconverted persons, in the state of nature, are utterly unable to perform. These things are not to be wrought there, but brought thither. Indeed the *Sacrament* will multiplie, but not make increase, but not create grace in the hearts of *Receivers*. Such therefore, who come not qualified for *Communicants*, cannot expect converting from the *sacrament*, because they break the Word of God in appearing there. As for those excellent passages of Scripture, used by *Ministers* officiating in the *sacrament*, it is to be feared they will rather turn the savour of death unto death, and give Satan a larger power over those unconverted persons which press to those mysteries.

Use 2. It confutes those who are too rigid in administering the *Sacrament*, deny-

ing it to all those who will not submit themselves to their examination, though formerly they have been examined and admitted, and since stand charged with no fault proved or suspected, save onely they call it stubbornness or resolution, recusancie to be re-examined.

Here let none think, that out of the spirit of frowardness I will fully oppose their Opinions, or that out of anger or discontent I may favour some modern licencious extravagancies. I * remember a storie of the *Ladie Katharine Brandon, Dutchess* of *Suffolk*, which may be applied to my occasions. When every Ladie at an entertainment was to choose whom she loved best, and so place themselves, the *Dutches*, because not allowed to choose her own *Husband* (as against the laws of the feast) took *Steven Gardiner* by the hand, whom she perfectly hated; with these words, *If I may not sit down with him whom I love best, I have chosen him whom I love worst.*

* Fox *Act. & Mon. pag.* 2079.

Not to dissemble in the sight of God and man. I do ingenuously protest, that I affect

affect the *Episcopal Government* (as it was constituted in its self, abating some corruptions which time hath contracted) best of any other, as conceiving it most consonant to the word of God, and practice of the *Primitive Church*. But seeing it hath pleased God to set by *Episcopacie* for the present, (whether or no *animo resumendi* to him alone is known) Far be it from me to close with such, whom I confess I love the worse; those *Practicers* of so much libertie in the *Church*, that it tendeth directly to *confusion*, and whose disorderly Order deserves not the name of any *Discipline*.

But I know that *Religion* and *learning* hath flourished under the *Presbyterian Government* in *France*, *Germanie*, the *Low-countreys*. I know many *worthy Champions* of the *Truth*, bred and brought up under the same. I know the *most Learned and moderate English Divines* (though *Episcopal* in their *callings* and *judgements*) have allowed the *Reformed Churches* under the *discipline* for sound and perfect in all essentials necessarie to salvation. If therefore

denied my first desire to live under that *Church-Government* I best affected, I will contentedly conform to the *Presbyterian Government*, and endeavour to deport my self quietly and comfortably under the same.

This premised (to prevent personal exceptions against my judgement) I am bold to say, That the excluding persons from the *sacrament* on this score alone, for *Recusancies* in point of *re-examination*, hath been the mother of much mischief in the *Church*.

First, it hath brought an *undervaluing opinion* on the *sacrament* it self, as if it were not so necessarie for the *growth of grace* as heretofore was generally *preached* and *believed*. *Lay-people* (which *phrase* I use not for any fondness I have thereunto, but because generally used and understood) seeing *Conscientious Ministers* debar their people those *holy Mysteries*, meerly for a ceremonious matter, begin to think, that *receiving* is but a matter of indifferencie, which may or may not be used without great gain or loss to the soul.

Secondly,

Secondly, it hath made *sacraments* to be long disused in some places, to the great grief of many *godly perons*. I could never read that passage *Acts* 27. 33. but with admiration. *This day*, saith *Paul*, *is the fourteenth day which ye have tarried and continued fasting, having taken nothing*. Strange that life could consist with so long abstinencie. I confess, men in the *Southern parts* have not so *active stomachs*, as extended & extenuated with heat. I confess also, that having, as one may say, a *surfet of sorrow*, they had no mind to meat; as little joying to feed themselves as to feed *fishes*; expecting dayly to be drowned. Yet all things put together, we cannot understand their *fourteen days fasting* otherwise, but that in such a term they made no *set and standing meals*. They did not comfortably enjoy themselves at any *just refection*; but fed *privately* and cursorily as their occasions would give them leave, without any delight, meerly for the maintenance of nature.

But behold a *greater wonder*, for ten years, I dare boldly say, some *Parishes* in

this *Citie* have fasted from the *Sacrament*. I will not excuse the peevishness of such people, who on the *punctilio* of *reexamination* deprive themselves of so great a benefit. But that the guilt may fall the lighter on either, let it even be parted betwixt both *Pastor* and *People* as faultie herein. I know not what hard shift such people have made (perchance privately in their houses, ro else in other Parishes) to be *clandestine cõmunicants*, as I may term them, what *running-meals* they have made I know not, sure I am they have not sat down at Gods board in their own *Parish* for many years, a wonder indeed if well cõsidered. However, this is most injurious, if the *Drones* will not feed, that the *Bees* should be famished. *That be far from you my Brethren to do after this manner, to starve the righteous with the wicked, and that the righteous should be as the wicked, that be far from you.* What if such the *fault-worthy stubbornness* of some as not to submit themselves to reexamination, must Communions be wholy neglected? and humble people, who on any terms are willing to receive the Sacrament, be debarred the benefit thereof? *Object.*

Object. Should *sacraments* be administred, and any *profane person* press in thereunto, there presence would infect all the rest how good soever, contracting *guilt* to themselves from the companie of those unworthy *persons* with whom they communicate? Better therefore is a *total absence* in such a case, than a *sinfull receiving*.

Answ. The Position is most false, that *mixt Communions* do infect. For when first our aforesaid cautions have been observed, if in defiance of the *Ministers* care and other *Officers* of the *Church*, an unworthy person shall chance, either cunningly to insinuate, or violently to intrude himself, his guilt is on his own head, and he alone answerable for the same.

Surely the man at the *Marriage-feast*, Matth. 22. 12. *wanting the Wedding-garment*, had many in the same *mess* (for ἐπλήθη ὁ γάμος, the Table was *furnished* with *guests*) some sitting above him, beneath him, before him, besides him, against him, probably putting their hand into the same *dish*, drinking out of the same *cup* with him; yet none of these were taken to task, or

called to account, but he alone who came thither unqualified, as wanting a habit neceſſarie at ſuch entertainments.

And here let me be your *Remembrancer* of an *humble meditation*, ſeaſonable for ſuch who maitain that *mixt communions* convey contagion to all *receivers*. It were no leſs *pious* than *profitable* for the beſt of them to be *jealous* over themſelves with a *godly jealouſie*, and to fear leſt their own badneſs ſhould derive infection to their *Fellow-communicants*. Surely S. *Paul* in holy humbleneſs, ſaid of himſelf, 1. *Tim.* 1. 15. *Chriſt came to ſave ſinners, of whom I am chief.* Contrarie to which, there thoughts are wholy taken up with ſuſpicions of being infected from others.

The third miſchief which the *diſuſing of ſacraments* hath done, is that thereby our *Adverſaries* of the *Romiſh Church* have gotten a great advantage. This is a true *Maxime*, *A lean Communion maketh a fat Maſs*; and many are fallen off to *Papiſtrie* on this occaſion. Let none ſay, we will eaſily convert them with *penal ſtatutes*, or elſe the more *Papiſts* the more *payments* to the

the present necessities of the *Commonwealth.* Surely such a thought never entered into the breast of any *Godly Governour:* and the *Gospel* teacheth us other *Divinitie*, to prevent all occasions of *Christians* falling from the *True Faith*, and runing into *erroneous opinions.*

To draw to a conclusion, My humble motion to the *Ministers* is, that for a time they would be pleased to forbear the urging any so far to re-examination, as upon refusal thereof, to prohibit them the receiving of the *Sacrament.*

Object. It is hard to say whether your *counsel* savoureth more of *carnallitie*, or *cowardise.* Surely *St. Paul* was of a more *Zealous temper*, who *Gal.* 2. 5. *gave place by subjection, no not an hour to such* who would have brought their *Christian libertie* into *bondage.* Such *time-serving* as you commend unto us, what is it but the *prostrating of the scepter of Christ to the pleasure of man?*

Answ. No evil may be done that the greatest good may come from it. But some good may be forborn to be done when,

when, in all *Christian prudence*, thereby a *greater good* is probable to be promoted. It had been absolutely evil in *St. Paul* to tolerate such *betrayers of the Christian priviledges* a minute or moment, so far forth as in convenient time and place, not to oppose their machinations. But it is *Christian wisdom* for a time to suspend the prosecution of such *practices*, which may be *lawfull* and *laudable* in themselves, when foreseeing they will necessarily attract a greater danger. This was done even by our Saviour himself, who perceiving the partial carnallitie in his *Disciples*, respited the delivering of some difficult *Doctrines*, and the pressing of some hard precepts untill they were arrived at more perfection; *John* 16. 12. *I have yet many things to say unto you, but you cannot bear them now.* Where the people cannot bear, there the Ministers must forbear, and patiently wait a fitter opportunitie.

Object. Let us of the *Presbyterie* begin as we will hold. It is given to all authoritie to lessen by the continuance of time: If we abate ought of our power at first,

the

the encroaching of people upon us will quickly reduce it to nothing.

Answ. This Objection savoureth of the spirit of the Young men who were *Rehoboham* his *Councellors*, 1. *Kings* 12. 10. and surely if followed will meet with the same success. It will be more honor for the *Presbyterian Government* hereafter, to be called to by our *State*, *Come up hither*, Prov. 25. 7. and to be improved in Power, and advanced in Honor, than to be degraded afterwards in general esteem, for over-activitie in the beginning.

I resume therefore my former motion, and re-inforce it to the consideration of such concerned therein, with the following motives. First, Men ought not to be busie to enjoyn these things as necessarie duties, though fitting and convenient, for which they have no expres *commission* in *Scripture*. What *Protestant* will denie the expediencie of *confession*, in some cases, to a *Minister*? But when the same was imposed by the *Church of Rome*, as absolutely *necessarie to salvation*, so *sovereigne a practice* became *carnificina*, the *rack and torture of*

mens

mens consciences. Will any *ingenious per*
son gain-say, but that some *Ceremonies* u
sed under the *Bishops* were *decent* and *com*
ly? but when the same was urged wi
much violence, what clamours were rais
against such *practices*, under the norion
persecution? Take heed that the reproof
the *Apostle* fall not heavie upon you; *Ro*
2. 1. *Therefore thou art inexcusable, O ma*
whosoever thou art that judgest, for where
thou judgest another, thou condemnest t
self; for thou that judgest doest the sam
things.

Object. As much may be alleadged f
re-examination of *communicants*, as for *b*
ptizing of Infants, which by your ow
confession. You will not denie your ow
words; * *We do freely confess, that there*
neither expres precept nor precedent in t
New Testament for the baptizing of Infant
and yet are confident by necessarie and und
niable consequence from Scripture, it will
made appear to be founded thereon.

Infants Advocate *Ca.* 8. *pag.* 71.

Answ. First Analogie from *Circumcisio*
Secondly, the *Birth-holiness* of *Christia*
Infants. Thirdly the *Holy Spirit* given un

to them. Fourthly, some degrees of *faith* conferred on them. Fifthly, the necessarie removing of the maladie of *Original corruption*, with the constant practice of the *Church* in allayes are alleadged for baptizing of Infants, whereas little or nothing in comparison is produced for *re-examination*.

Besides, *Baptism* hath the primitive practice, and the constant use of the ages. Whereas the enjoyning of such, who once have received, to be re-examined, is a *stranger of yesterday* in most *Protestant Churches*. Herein I appeal to the *French* and *Dutch Congregations* in *London* (branches conformable to their *respective roots* in *forreign parts*) whether strangers coming unto them with a *Testimonial*, that once they have been admitted, are not received for *Receivers*, without any further inquirie or examination.

Indeed, if every particular Member, and so by consequence every *Parish* of *England* should be subject to a new examination on every removeal of an *old*, and election of a new *Minister*, some *Parishes* would never be

be out of examination. What saith *Solomon*, Prov. 28. 2. *For the transgressions of a land, many are the* Princes *thereof.* Not meaning *all abreast* at once (which notwithstanding, is both true in it self, and a trouble to the people) but many successively, sinfull people make *short-liv'd* Princes. Many, not in *ranck* but in *file*, one after another. I will not say the *bad* Parishioners make many Pastours in the place, but be the reproof parted betwixt both (that so it may fall the lighter and be the better born.) What betwixt the faults of the one and the other, many have been the *Avoidances* of *Incumbents*, and substituting of new ones in their room in a short time, so that if communicants were of necessitie re-examinable on every alteration, some Parishes would be in a perpetual *Probashioner-ship*, and constant *Candidate-ship* for receiving.

Not to say but that in some *Parishes* (large in extent and numerous in people) were *monthly communions* observed (which formerly was the commendable practice, and still is the just desire of many Ministers)

sters) it would be the constant work of the Minister, to do nothing else but examin his people, the which would engross & take up his whole time. And then, if all his care be examining, where is his praying, his preaching, his studying, his visiting the sick, and his other performances?

Secondly, Excluding the Communion for refusing re-examination, is a severitie unreasonable at this time. We read of King *Amaziah*, 2. Chron. 25. 3. *Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the King his Father.* Why did *Amaziah* so long connive at *murther* the worst of sins? *Treason* the worst of *Murders*, and *Treason* against his *own Father*, the worst of *Treasons*, as to suffer the *Actors* thereof so long to enjoy their lives? A satisfactorie reason is rendered, he was not as yet fastened on his *Throne*. To strike fiercely with ones hands before he standeth firmly on his feet, is the readie way for one to overturn himself. People must, till they are well settled themselves, and well rooted & riveted in their power, be cautious of provoking

voking any, and may justly suspend th punishing of what is faultie till a fitte oportunitie.

And now to commend unto you a dou ble *expedient*, which may in some sort mi tigate the rigor of proceedings. First know it is one thing *Magisterially* and *Imperiou ly* to thrust people from the *sacrament*, and another thing to requeſt and intreat them as they tender their own good, to abstain from the receiving thereof. Both meet together in the same end, effect the same thing, though embracing several ways in order thereunto. The first way being rough, rugged, full of displeasure and distaste; the second soft, smooth, more easie both for P*astor* and P*eople*, and most proportionable to the meekness of the *Ministers* in the *Gospel*. Let this later way therefore be used by you, when you see just cause to seclude a P*arishioner* from receiving of the *sacrament* for suspected or detected insufficiencie, when *ingenuitie* and hope of amendment is legible in him. As

It is said of *Titus Vespasian* (for the sweetness of his nature, stiled the *delight of man-*

mankind) the *neminem demisit tristem*, he never sent any *suitors* sad away from him. Yet it must certainly be presumed, that he denied many their desires, it being usual at *Court*, that there be several *Petitioners* for the same *Office*, which onely one can receive, but then that *Emperour* had the happiness so to qualifie his denials with good language, that he made them but one degree from a *grant*. Sometimes he would convince such Suitors in their judgements, that they requested that which was not in his present power to grant. Sometimes he shewed them, that their desires were destructive unto themselves, at leastwise, that they were unfit and improper to receive them. Sometimes he would promise them the next preferment far better and fitter for them. In a word, without any falshood or flatterie (as beneath the *Majestie* of a *Prince)* his soft, supple, and complying nature so applied it self to all dispositions, that people contentedly, yea, thankfully & chearfully departed from him with denials.

God hath given you such *sinews* of *Logick*,

gick, and such *colours* of *Rhetorick*, & such perswasive tongues, if pleased to improve them, that except you meet with *unreasonable men*, 2. Thess. 3. 20. *(from whom God deliver you* (ἀπὸ τῶν ἀτόπων) from those that have no *Topicks*, no sence of reason or arguments; you may convince such whom you account unfitting to receive, for their own good, to abstain from the same.

Neighbour, *with* Joseph, *I would be a just man, that is in Gospel acception, an equal man*, Matth. 1. 19. *I am not willing to make you a publick example that others should take any occasion to slight and neglect you. I am tender of your credit, conceiving it to be wrapped up in my own; such the near relation betwixt the Shepherd and his Sheep.* I will not in a disgracefull way forbid you the Lords table, but with *Joseph*, I am minded *to put you away privily*, or rather do I entreat you willingly to put away your self. I am jealous over you with a godlie jealousie, that you have not as yet such a measure of knowledge as may fit you for these mysteries. I say, *as yet*; for I doubt not but on your prayers to God for your self,

and

and mine for you hereafter, you may seasonably be admitted to the *Sacrament:* but it is better to stay a year too long, than come a day too soon. Know I could interpose my power, if so disposed, and command you forbearance, but what saith *St. Paul*, Philemon 8. Wherefore though I might be so much bold in Christ to enjoyn thee, the which is convenient, yet for loves sake I rather beseech thee, and know the strength of my affection to thee inditeth this counsel, and no other by-respect.

A soft tongue, saith *Solomon*, Prov. 25. 15. *breaketh the bones.* It is impossible but that an ingenious nature will be affected therewith, and cannot take just exception thereat.

The second *expedient* I recommend is this, even to practice our *Saviour* his precept, *Matth. 9. 17. Neither do men put new wine into old bottles, else the bottles break & the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.*

I apply it thus, put *old wine into old bottles*, your *ancient Communicants* which formerly

merly have frequently received of your ſelves, or your *Predeceſſors*, and are habited to the ancient cuſtom of receiving, admit them without any ſcruple (except excludible according to the premiſes, for ſome notorious ſin) charitably preſuming (nothing appearing to the contrary) that they are improved in ſufficiencie for the ſame.

Now *put new wine into new bottles*. Such *novices*, which never before received, and remember not the *old Temple*. I mean the former *diſcipline* of the *Church* under *Epiſcopacie*, whoſe maturitie to receive bears date onely from the beginning of our differences. Let them on Gods bleſſing be ſolemnly tried and examined before they be admitted unto the receiving of the *ſacrament*.

And here by your leave and favour, I humbly conceive, that the * *Ordinance* of *Lords* and *Commons*, (if ſeriouſly peruſed according to the genuine and natural ſence of the words, ſpeaks onely *de admittendis*, and not *de admiſsis*, and impowereth *Miniſters* onely to the Examination of ſuch who

* *Anno Dom* 1645. *die lunæ Oct.* 20.

who received it not before, who ought now more ſtrictly to be examined in *England* than ever before: for the *Church of Rome* erroneouſly advanced Confirmation to ſuch a height, as to make it a *ſacrament*. The *Church of England* under Epiſcopacie retained it ſo far as an ancient and uſefull cuſtom, appropriating the exerciſe thereof to *Biſhops* alone. The *preſent diſcipline* hath utterly aboliſhed both *Biſhop* and the uſe of Confirmation. However, ſomething analogical thereunto may and muſt be continued. The Primitive Chriſtians being wiſe in the appointing, though after-ages were ſuperſtitious in the abuſing thereof, and the more *confirmation* is neglected, the more ought a ſerious examination of youth in this kind be continued and practiſed.

In a word, there is a way to examin people, committed to the care of the *Miniſters*, which may be done without any dangerous noyſe, and without the leaſt ſuſpition of pragmaticalneſs, and yet to the great glorie of God, quiet of the Miniſter, and edification of the Church. This examining conſiſteth not in ſummoning peo-

ple before them, and sounding them with Question and Answer, but in the solid and faithfull preaching the sincere Word of God, which carrieth a *secret searching power* along therein, *Heb.* 4. 12. *For the word of God is quick, and powerfull, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joynts and marrow, and is a discerner of the thoughts, and intents of the heart.* Thus by *prophecying* (that is by preaching of Gods Word) 1. *Cor.* 14. 23. *If there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: & thus are the secrets of his heart made manifest, and so falling down on his face, he will worship God, and report that God is in you of a truth.* I say, let us take off for a time from the other, and more practice this examination as least subject to exception. Trie it but for a time, and you shall see what success it will find, and fright unworthy persons from the Sacrament, with a more awfull reverence than your actual secluding them for not submitting themselves to re-examination.

To

To conclude, I may compare the first high acting of *Presbyterians* to men running in a race. It is impossible for a *Racer* to stop just at the *mark*: he must either over-run it, or else can never come at it. But when past the *mark* (necessarily transported with his own fierceness beyond the same) he will return to it again, to shew that that place and no further was the intended end of his endeavours.

Whilest you contested with *Episcopacie*, your *Corrival*, and were seven years since in the height and heat of your contention, therewith much may be pleaded for your *passion*, if it transported you in some actions beyond the just *standard* and *proportion* of your judgements.

But seeing now it hath pleased God that you have run your Adversarie quite out of distance, and have attained that you strove for, it will be no shame, nay it will be your honor to abate and remit of your former eagerness, and coolly and calmly to return to the place which you over-shot in the Paroxcism of that contest. This is the humble advise and desire of him who hath

no private ends therein; but the advancement of Gods glorie, and the good of his Church. Amen.

THE

THE SECOND RECONCILER.

Acts 13. 15.

And after the reading of the Law and the Prophets, the Rulers of the Synagogue ſent unto them, ſaying, Ye men and Brethren, if ye have any word of exhortation for the people, ſay on.

THis Chapter preſents us with four principal remarkables.

The ſolemn ſeparation of *Paul* and *Barnabas* for the *Miniſterie*, five pious perſons are mentioned, *verſ.* 2. all in humane likelihood, equally probable for the employment. *Barnabas*, *Simeon*, *Lucius*, *Mahanaem*, and *Saul*; of theſe God leaves the three middlemoſt, takes the firſt and the

the last; *even so Father because it pleaseth thee.*

Then have we the three first adventures of *Barnabas* and *Saul* in there *Ministerie*, whereof the first proved prosperous, the second with the *Jews* at *Antioch* had sad success, the third with the *Gentiles* in the same place came off with comfort. We *Ministers* must not be elated with good success, but fear the worst, nor dejected with bad, but hope the better.

In their first adventure they confounded *Elimas* the *Sorcerer*, and *Saul* converted *Sergius Paulus* the *wise Deputie* of *Cyprus*. By the Laws of *Herauldry*, whosoever fairly in the *Field* conquered his *Adversary*, may justifie the wearing and bearing of his *Arms* whom he overcame. Here *Saul* had conquered *Sergius Paulus*, overcome his *ignorance*, vanquished his *infidelitie*; no wonder then if he assumeth his name, and henceforward is called *Paul* in all the *historie*, his next voyage ends sadly, and sorrowfully with *Blasphemie* and *Persecution* from the *Jews* at *Antioch*, though it began *Comically* and courteously with this fair in-

vi-

vitation in my Text; *and after the reading of the Law and the Prophets*, &c.

The words contain a principal part of the *Jewish Liturgie*, or if that displeaſe, their *Directorie*, wherein their ſolemn *Sabbath-ſervice* is plainly preſented unto us. I confeſs, there is no mentiō of prayer an eſſential part of Gods worſhip among them, (my houſe ſhall be called the houſe of prayer) which is omitted in the *Text*, not as if it were omitted by the *Jews*, but becauſe *St. Luke* haſteneth with all convenient ſpeed to the *Doctrinal* part, as leading the neareſt way to the matter in hand. Some perſons account this verſe their *Maſter-piece*, hoping hence by their cunning *Chymiſtrie*, to extract a *Licence general* for all men to preach; though the words well underſtood, are ſo far from their building any advantage thereon, that they batter down both their *opinions* and *practice*.

We will firſt clear the ſame from the incumbrances of all difficulties, and then extract natural and profitable obſervations from them.

Law and the Prophets] Law taken large-

ly,

ly, conteineth all the *Prophets*, & *Prophets* taken largely, compriſe all the *Law*, 2. Pet. 1.20. *No Propheſie of Scripture is of private interpretation.*

Yea *Moſes*, the *Prophet Paramount* was the *penner* of the *Law*, Deut. 34.10. And there *aroſe not a Prophet ſince in Iſrael like unto Moſes whom the Lord knew face to face.* But when the *Law* and the *Prophets* are diſtinguiſhed, ſo as to devide the *old Teſtament* betwixt them, as *Luke* 16.20. *they have Moſes and the Prophets*: then by *Law* is meant the *Pentateuch*, or *five books of Moſes*, by *Prophets* all the reſt of the *old Teſtament*, not onely ſuch parts as foretel what was to come, but alſo which *hiſtorically* relate what was paſt.

The *Rabbins* tell us, that the *five books of Moſes* were divided into fiftie three *Peraſoth* or *Diviſions* (each whereof conteined one hundred thirtie ſix verſes) and one of them was read every Sabbath-day, beginning at the firſt *Sabbath* after the feaſt of *Tabernacles*, if any ſay, there being but fiftie two *Sabbaths* in the year, what did they with the odd *Peraſoth*, or *Diviſions*? I can

can give no certain account, save that it is probable they doubled their *office* the last *Sabbath*, hemming it, as I may say, at the close and conclusion thereof.

The Masters of the Synagogue.]why plural? what saith *St. James, be not many Masters. Answ.* By *Masters* are meant the several *Rulers* thereof, which as the *Rabbins* do teach, were subordinate one to another.

Here it will be worth our pains to make enquirie into the *name, first founding*, and use of the *Synagogues.*

Synagogue, signifieth a Meeting-place where many are assembled together. The first and last mention of them in the *old Testament*, is *Psal.* 74. 8. *they have burnt up all the synagogues of God in the land.* Now if this Psalm had had any large Title, we might have conjectured at the time when *synagogues* were first founded. But nothing appears in the front thereof more than, *Maschil* to *Asaph.*

Again, if this *Asaph* was the same with him who was contemporarie with *David*, 1. *Chron.* 25. 2. whose sons were designed for *solemn singers*, this would advance the

senioritie

ſenioritie of *ſynagogues* as extant in *Davids* time: But much weight muſt not be laid on ſo ſlender a proof for fear of failing. Seeing *Aſaph* there may be taken, not for his perſon, but for his poſteritie, ſome hundred years after; the reſult of all is this, uncertain but ancient is the *Original* of *ſynagogues*, as before the *Captivitie of Babylon*. No poſitive place of *Scripture* directly enjoyneth their *foundation*, onely for the neceſſarie eaſe of P*eople* who could not repair to the *Temple* and return back to their own homes on a *Sabbath-day*. Theſe may be ſaid to be *jure Divino ſecundario*, by *Divine right* once removed, namely collected from the Scriptures by neceſſarie conſequence, and were conſtantly graced with our Saviours companie therein. Theſe *ſynagogues* ſerved for a double intent, as our *Churches* for *Devotion*, and as *Schools* or *Academies* for *Diſputation*. Act. 17. 17. *Therefore diſputed he in the ſynagogues with the Jews*. So that the *ſynagogue* may be preſented in its *lively* P*ourtracture*, like to the *Builders of the walls of Jeruſalem*, Nehem. 4. 17. *holding a Trowel, to build it, in*

one

one hand, and a Weapon, to defend it, in the other. Semblablie the *ſynagogues* were both for *edification* of *people* in *knowledge*, and for *controverſial defending* of the *Truth* therein by *Polemical Learning.*

Sent unto them, ſaying,]

Object. It ſeems it was faſhionable in that age, that any who would might preach in the *ſynagogues*, onely with a courteous call of the *Maſters* thereof; ſo that the *Pulpit* lay open to all *comers* and *goers*, & not (as ſome now endeavour) encloſed by, yea engroſed a *particular profeſsion.*

In anſwer hereunto we will firſt clear the Title which both *Paul* and *Barnabas* had to preach the Word.

Firſt for *Barnabas*, his firſt title was, by his *extraction*, being a *Levite*, Act. 14.36. to whom it belonged by their Profeſſion to teach the *people.*

Secondly, he had an *extraordinarie call* from God in the ſecond verſe of this Chapter: beſides, at this time a *civil invitation* from the *Maſters* of the *ſynagogue.* Thus his three-fold cable cannot be broken, nor any unlawfull invading of the *Miniſterial office* be charged upon him. Thirdly

Thirdly, St. P*auls Commission* to preach, doth appear both by his *abilitie* and *authoritie* for the same. His *abilitie*, Act. 22. 3. *Brought up at the feet of Gamaliel.*

Object. We confess his *abilitie*, but denie his *authoritie*; for first he was no *Levite*, but of the *Tribe of Benjamin*, to whom the expounding of the *Law* was never committed. Secondly, he was one of a *manual* and *Mechanical trade*, Act. 18. 3. *A Tent-maker.*

Answ. All is confest, but let the *unpartial Reader* consider first, that P*aul* was a P*harisee*, the son of a P*harisee*, Act. 23. 6. Seasonably let him also weigh the words of our S*aviour*, Matth. 23. 2, 3. *The scribes and* P*harisees sit in Moses chair: all therefore whatsoever they bid you observe, that observe and do: but do not after their works, for they say and do not.*

Indeed, the *Lay-pharisees*, as I may term them, sit not in *Moses chair* in one capacity, because being of other *Tribes*, they might not *offer sacrifice, officiate at the Altar, and attend at the Temple*, but onely as P*rofessors* of the *Law* and *Doctors*, they might read publick

publick Lectures to their Auditors. Thirdly, let them consider that Synagogues, as aforesaid, were of double use, and served for an Academie as well as a Congregation. All which laid together, it will plainly appear, that *Paul* in his *Pharisaical capacitie*, had sufficient authoritie to teach in the *synagogue*. Not to speak of his *calling* of *Callings*, his extraordinarie and immediate Commission from God, authorizing him to the same.

Object. Grant the *abilitie* and *authoritie* of *Paul* and *Barnabas* to preach, yet both were utterly unknown to the *Masters* of the *Jewish synagogue* in *Antioch*, who beheld them as neither more nor less than meer strangers, casually coming thither.

Answ. First we will premise the answer of *Carthusianus a learned Papist*, and justly dissent from the former part thereof. *Ex habitu censuerunt esse pios & Religiosos.* They esteemed them, saith he, to be pious and religious men by their habit.

To this I agree negatively thus far, that nothing of vanitie or lightness appeared in

there clothes to ſpeak them idle or fooliſh perſons, but otherwiſe I diſſent, that the form or faſhion of their clothes differed from other *people*. Surely what would hide and heat, cover and keep warm, ſerved their turns. The Cloak, no doubt, which *Paul* left at *Troas*, 2. *Tim.* 4. 13. differed not in ſhape from other mens. For then in the time of perſecution to be diſtinguiſhed by their habit from others, what was it but to give a mark of discoverie to their enemies malice, yea, to give them aim to level the more ſteadily at them. And yet I denie not, but that it is fitting, that in times of Peace *Miniſters* ſhould be diſtinguiſhed from ordinarie men by the gravitie of their garments. And the *Ancient Church-Canons* on that kind, were grounded on juſt conſiderations.

We anſwer, It is more than probable, that the fame of *Paul* and *Barnabas* came to *Antioch* before their perſons came thither. There being dayly intercourſe by Sea betwixt *Paphos*, a *famous* Port in *Cyprus*, and this *Antioch*. The ſmiting *Elimas the Sorcerer* blind, and converting of *Sergius Paulus*,

Paulus, could not but make a ſtrange and ſudden impreſſion on the neighbouring places.

Secondly, their grave demeanour and reverend behaviour in the Synagogues attached the eyes of all people to behold them and beholding, to read in them more than common and ordinarie perſons. They behaved not themſelves in *Gods houſe* during the exerciſe of Gods ordinance, like ſome *ſpiritual Clowns* now adays, whoſe unreverent deportment bewrays their ignorance; but ſo decently they demeaned themſelves, that they ſtruck the *beholders* into a reverent opinion of their perſons, and conjecture at their profeſſions to be *Preachers of Gods Word.*

Thirdly, had the *Maſters* of the *Synagogue* been miſtaken herein, had *Paul* and *Barnabas* been otherwiſe than they appeared and were apprehended to be [*viz.* no more than common men unimpowered with a *Commiſsion*] to preach. Surely the *Rulers* preſumed on their *modeſtie* and *humilitie*, that they would decline the proffer, ſeeing in that Age, none adventured to

teach without lawfull authoritie, as largely, God willing, shall be proved hereafter. Mean time let us proceed to the Collection of some natural observations from the words, *After the reading of the Law and the Prophets.*

Doct. 1. *It is good reason, that Gods word in the Church should have precedency of mens meditations.* For Gods word is all gold, (and prized above it by *David*, Psal. 19. 10.) the best mens meditations but silver and guilt, and that silver having much allay therein, which debaseth the metal, though it maketh it to work the better to mens understandings, rendering the sublime puritie of Gods word more easie and intelligible when expounded, explained, and applied by the pains and endeavours of *Ministers*. Wherefore as the *Master of the Feast*, John 2. would have the best wine brought first, and then what was worse. So fit it is that the *virgin attentions* of the people in the Church, should first be fed with the pure and sincere word of God, as it is in the Text, and afterwards their appetites may be entertained with less daintie diet,

diet, the sermons and studies of their *Ministers.*

Doct. 2. *It was an ancient custome in the Church, that Gods word was publickly read therein.* And here let us endeavour to raise the just reputation of the word publickly read; some conceive, that the *Word preached* is as much holyer than the *Word read*, as the *Pulpit* is higher than the *Desk.* Yea such will say, *my self*, or *son* or *servant* can read a Chapter as well at home, as any the most *accomplished Minister* in *England.* But let such know, that he which doth not honor all, doth not honor any of *Gods ordinances*, & it is just with God, that preaching of the Word should prove uneffectual to such as slight and neglect the reading thereof.

Doct. 3. *Blessed be the goodness of God, who hath bettered the Bill of fare of Christians, by allowing our souls a second Course of the New Testament.* And properly may the *New Testament* be termed a *second course*, which commonly hath dishes fewer than the first, for there quantitie, finer for the qualitie of the meat; and here far be it from

me to make compariſons(which are odious in themſelves, and ſo much the more odious, the more eminent the perſons or things are that be compared) betwixt the *Old* and *New Teſtament*. As *Moſes* in holy zeal,by claſhing the firſt Table againſt the ſecond, brake both: ſo ſome prophanely & deſpightfully abuſe *Old* and *New Teſtament*, about preeminence betwixt them. But acknowledging them both beſt in this reſpect, as to us, the *New Teſtament* excels as far as a bleſſing performed is better than a bleſſing promiſed, and a *Saviour* tendered in poſſeſſion, more comfort than in reverſion.

The Rulers of the Synagogue.]

Doct. 4. *No conſiderable ſocietie can long comfortably ſubſiſt without ſome government to order the ſame.* Ten are but a few men, yet *Moſes*, by the *Counſel* of *wiſe Jethro* his *Father in Law*, Exod. 18. 25. *made Rulers of tens*. Better is a *Tyranny* than an *Anarchie*: for where every man doth what is good in his own eyes, where there is equalitie amongſt all, there will be equitie but amongſt few men.

Doct.

Doct. 5. *It is lawfull for Miniſters to make uſe of the help of others, not onely in their ſickneſs and neceſſarie abſence, but alſo when their own perſons are preſent.* Firſt, becauſe we muſt as well *mend our nets*, as always *catch fiſhes*; as well ſtudie for new ſupply, as always *preach.* And ſeeing nature hath given us as well two ears as a tongue, we muſt as attentively liſten to the parts and pains of others, as contentedly utter our own *meditations.*

Secondly, ſuch varietie will not onely be pleaſant but profitable to our *people. In the mouth of two or three witneſſes let every truth be eſtabliſhed.* When the People ſhall hear the ſame matter in a different manner, one truth [*Salvation by Gods mercies alone and Chriſts merits*] dreſſed in ſeveral motives and methods, and expreſſions. *The nails will be driven the faſter by many Maſters of the Aſſembly*; and though it be faultie for itching ears to heap up *Teachers* to themſelves, yet ſometimes ſuch *exchange of Preachers*, increaſe the *edification of an Auditorie.*

Doct. 6. *They may have courteſie and ci-*

vilitie in them, who notwithſtanding may be devoid of grace and true ſincerittie. Theſe *Maſters of the Synagogue* began very mannerly proffer *Paul* and *Barnabas* the courteſie of the place, but all ended at laſt in *blaſphemie* and *perſecution.*

Doct. 7. *None are to preach but ſuch who are lawfully called thereunto.* The *Rulers* of the *Synagogue* gave a licence to *Paul* and *Barnabas*, who intrude not without their leave and deſire. How many now adays in deſpight of the *Rulers* of the *Synagogues*, the undoubted *Patron*, the *lawfull Incumbent*, the *Guardians* of the *Church* publickly choſen, ſtorm the *Pulpit* by their meer violence, without any other *Call* or *Commiſsion* thereunto.

Be it firſt premiſed, that we proteſt our *Integritie* not to invade the due *Right* of any *Chriſtian*, with *Abraham*, Gen. 14. 23. *We will not take a ſhoo-latchet which is none of our own.* To which purpoſe we lay down the following Rules, allowing as much libertie as may be to all *Gods ſervants.*

Firſt, *Parents* & *Maſters* of *Families*, may and muſt privately teach their own *Children*

dren and *Servants*. Teach them, and thou ſhalt be taught; Inſtruct them, and God will inſtruct thee; never had *Abram*, in all probabilitie, ſo ſoon known Gods intentions to deſtroy *Sodom*; but becauſe *Gen.* 18. 19. *he would command his children to keep the Law of God*. Even *Mothers* ought to do this, who have a legiſlative power over their *Sons*, Prov 1. 8. *Forſake not the law of thy Mother*. It is remarkable, that great grace which God did to a *Mother*, that her private precepts, (namely *Bathſheba* to her *Son Lemuel*) Prov. 31. were afterward made *Canonical Scripture* for Gods whole *Church*.

Yet let me adviſe *Parents*, when modeſtly undertaking in their own houſes to explain Scripture, not to make *fountain*, but *Ciſtern expoſitions* thereof: *viz.* not to be the *inventers*, but the *declarers*; not the *deviſers*, but the *remembrancers* of *interpretations*. *Children and ſervants, I have heard ſuch a godly* Preacher, *or have read in ſuch a learned comment thus to expound this paſſage of* Scripture. But if he ſhould adventure of himſelf to tender unto them an explicati-

plication, let it be done with an humble reſervation and ſubmiſſion to the better judgements of thoſe, whoſe proper profeſſion it is to expound the ſame. Hoever, he may more ſafely deal in *Application* than in *Explication* of *Gods word*, the general *precepts*, *promiſes*, and *threatenings*, whereof, he may effectually applly to himſelf and thoſe of his *familie* under his inſpection.

Secondly, *Judges* on the *Bench* may and muſt in their charges teach the Countie there aſſembled, inſerting Scripture in their diſcourſes, ſuch the correſpondencie, and mutual good intelligence between the Laws of God and Man, that they return and receive ſtrength and luſtre each to other. This made *Jehoſhaphat* to couple Judges and Prieſts together in the viſitation of his people, 2. *Chron.* 17. verſ. 7. *alſo in the third of his reigne he ſent to his Princes, even to Benhail, and to Obadiah.* verſ. 8. *And with them he ſent Levites, even Shemaiah*, &c. verſ. 9. *And they taught in Juda*, &c. The one the Law of the Land, the other the Law of the Lord; which excellent Medley made a cordial compoſition thus put together. Thirdly,

Thirdly, *Profeſſors* in the *Univerſitie*, as the *Doctors of the Chair*, may, in a *controverſial way*, preach to young *Students* under them. Such *Doctors in Divinitie* are generally in *Holy Orders*, but if (which is rare) one unordained be preferred to the place, he may uſe *Polemical preaching*, confining himſelf to the *Schools*, the proper centre thereof.

Fourthly, *Generals* in the *Field*, before and after the *fight*, may make *Orations* or Sermons if you pleaſe, to encourage the *ſouldiers*. I confeſs, as cuſtom hath confined the word *Bible*, (ſignifying in it ſelf any Book) to the Word of God, ſo hath it appropriated *ſermons* (which importeth any ſpeech) to thoſe made by a *Preacher* in the *Pulpit*: Otherwiſe thoſe may paſs for *ſermons* which *Generals* utter in the *field* as *Joab*, *Abiah*, *Jehoſaphat*. And becauſe all true valour is founded in the knowledge of God in *Chriſt*, ſuch *Generals* may and muſt, to raiſe the reſolution of their ſouldiers: by inſerting and interpoſing paſſages of Scripture, animating them to depend on God the juſt maintainer of a right cauſe.

cause. Thus Queen *Elisabeth* in 88 at *Tilbury Camp*, inspirited her souldiers with her Christian exhortation.

Lastly, all Christians ought mutually to teach and instruct one another. In this case every *place* is a *Church*, *day* a *Sabbath*, *occasion* a *Text*, *person* a *Preacher*. Rom. 15. 14. *Admonish one another*, Col. 3. 16 *Teaching one another in Psalms and Hymns*, Thess. 4. 18. *Comfort one another with these words*, Jude 11. *Edifie one another even as also ye do*, Heb. 3. 13. *Exhorting one another*. To this end are *talents* bestowed on men that they should stirr up the *gifts of grace* which are in them. Thus *Priscilla*, though a woman, instructed *Apollos* But here we must distinguish betwixt *mutuall* and *Ministerial teaching*. In the former the *Romans* may be said to teach *St. Paul*, as well as *St. Paul* the *Romans*. *I am comforted with you by the mutual faith both of you and me*, Rom. 1. 12. whilst *Ministerial teaching* belongeth onely to such, who are solemnely called thereunto.

Take two *Criteria* or distinguishing marks, betwixt *mutual* and *Ministerial* teach.

teaching. The former is compatible with another *vocation*, either *liberal* or *mechanical* according to the condition of the Perſon. Yea which is more, not onely it is lawfull to have another calling, but in ſome caſes for ſome men, ſinfull to be without it; S. *Paul* ſaith, 2 *Theſ.* 3. 10. If any would not work, neither ſhould he eate. This *mutual teaching* of others will not excuſe peoples idleneſs, nor can they plead for themſelves, this *mutual labour in love* ſhall exempt them from other *manual work*; becauſe by it ſelf it amounts not to a diſtinct profeſſion, as being the entire body of a calling, which is onely a part and neceſſary member of all mens duty, as they are *Chriſtians*. But *publick preaching* is to poſſeſs the whole man as the higheſt of employments, wherein he may uſe all his pains and endeavours.

Secondly, no *Salary* or *reward* is due to *mutual teaching* (ſave the inward bleſſing which God bountifully will beſtow on ſuch as labour therein) ſo that the *Teacher* may demand it of due, it being an injury in the party taught to detain the ſame.

Such

Such *Teachers* muſt know themſelves ſufficiently ſatisfied by the good, which is returned unto them by reflection, having their graces heightned and intended by their inſtruction: Beſides the party taught reſtoreth oft times inſtruction unto him; and ſo there is nothing due in the reciprocation of courteſies, but the obligation cancelled on both ſide. But *to miniſterial preaching* wages is due by Gods appointment, *The labourer is worthy of his hire*, becauſe ſequeſtring his ſoul from other works to attend that buſineſs alone, God hath ordered it, 1 Cor. 9. 14. *that thoſe that preach the Goſpel ſhall live of the Goſpel.*

Thus have we given, or rather God hath given, and we have declared, how Chriſtians un-ordained may teach Gods word in a *Domeſtical*, in a *mutual*, in a *military*, in a *Judicial*, in an *Academical* capacity, ſhame light on that *ſteward* who is niggardly where his *maſter* commands him to be bountifull, had we denyed *Chriſtians* this liberty, we had wronged them much, our ſelves more, God moſt. But now

now let me say unto them in the words of the *master of the Houshould*, Matth. 20. the 14. *Tolle quod tuum est, & abi, Take what is thine and go thy way.* Be contented with what hath been allotted unto you, which hath been fairly measured out and with all possible advantage. Gripe and graspe not after more, least you loose the blessing and benefit of what you have, which hath now brought us to the following Doctrine as chiefly intended in this discourse.

Come we now to the main Doctrine which is this, *none may ordinarily execute the office of* Preacher, *except lawfully called thereunto, I say ordinarily.*

For much may and must be indulged to *Lay-men* in *absolute necessity*, if they adventure to exercise the *ministerial function.* I say *absolute necessity*; Here first I exclude all *conditional necessity* which is but necessity of conveniency. Such *Saul* might have pleaded for himself, 1 *Sam.* 13. 9. *When presuming to sacrifice to prevent the peoples scattering.* But when the necessity is invincible and unavoydable, God may seem to dispense as in *Davids* eating the

shew-

ſhew-bread properly belonging to *Prieſts* alone. Otherwiſe men muſt not firſt make *neceſsities*, and then make uſe of thoſe *neceſsities* to excuſe their *extraordinary practices*. For inſtance, ſuppoſe ſome out of ſullenneſs and pride, conceiving themſelves too good to converſe with *commmon Chriſtians*, ſhould ſeparate themſelves (being none of them *miniſters*) into a ſolitary place from all *ſociety*. It were preſumption for one of them to adventure on the *Office* of the *miniſtery*. But put caſe ſome number of people (none of them ever ordained) baniſhed by *Tyrants*, *carried captive* by *violence*, or caſually caſt by *ſhipwrack*, or *Tempeſt* into a *Wilderneſs*, or amongſt *Pagans*, where no poſſibility of recovering a *miniſter*, if the graveſt and ableſt amongſt them ſhould by general conſent be choſen to officiate in their Congregation, God no doubt would hold him guiltleſs in ſuch a caſe of extremity.

Except they be lawfully called thereunto.

A lawfull calling is partly internal, partly external, the Internal part thereof conſiſteth in two things.

First,

First, in having a desire and delight to undertake the *ministery*.

By desire I understand, not every fond fancy, light or slight affection, but a serious and reduced tendency of the soul to that calling. Especially, when such persons, if consulting siniſter respects, might have provided more plentifully both for themselves, and their posterity; yet passing by more gainfull professions, whereof they were equally capable with others, their restless souls cannot be centred with satisfaction on any profession, save that of the ministery, Thus *Tim.* 3. 1. *If a man desire the Office of a Bishop he desireth a good thing*, not the *honour*, but the *Office*, not the *profit*, but the *pain*: whence ὄρεξις mans natural appetite, if he have as great a desire thereunto as to his natural food.

Secondly, in having some competent ability to discharge that *Office*, I say competent: For for these things who are sufficient? It is a Burthen too heavy for the back of an Angel; Some skill in *Greek*, and *Hebrew* that he may competently recover the Scripture in the *Original*. Some skill

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in Logick to analize the Scripture aright. For although the words of the Apostle, 2 *Tim.* 2. 15. *Rightly dividing the word of truth*, be principally intended, *Theological* divisions (giving comfort to whom comfortt errour to whom terrour belongs) yet even *Logicall* dividing is necessary for the clear parcelling and expounding the word. Some skill not in *vain* but *full* Philosophy to understand the *Metaphors* of *Scripture.*

Know here, great the difference of abilities in several ages. In *time of general ignorance a lesser degree of knowledge* must be admitted: Sad the times in the beginning of Queen *Elizabeth*, when by her *Majesties* injunctions, the *Clergy* were commanded to read the *Chapters* over once or twice by themselves; that so they might be the better enabled to read them distinctly in the *Congregation.* Blessed be God, we have an alteration to the better, and lately there hath been plenty of able men, were their parts but sufficiently sanctified; which hath brought me to the third part of the *Internal Call* viz. *Inward Holiness*

This is mainly material as rendred for

a

a reaſon of the extraordinary ſucceſs of the *miniſtery* of *Barnabas*, Acts 11. *Why much people were added to the Lord*, by his preaching. *For he was a good man, and full of the Holy Chriſt and of faith*, &c.

I deny not but it may be poſſible even for a wicked miniſter, *virtute officij* by virtue of his office to convert others to God. But far betterit is when done *officio virtutis*, by the office and efficacy of his virtues, as the Inſtrumental cauſe thereof. True it is *Daniel* 12. 3. *They that turn many to righteouſneſs ſhall be as the ſtars for ever and ever*, but what went before in the ſame verſe; *and they that be wiſe ſhall ſhine as the brightneſs of the Firmament.* And what ſaith *Solomon* Prov. 9. 22. *If thou be wiſe thou ſhalt be wiſe for thy ſelf, chiefly* labouring to make *his own calling and election ſure.*

The *External call* conſiſts, firſt, in the approbation of ſuch in the Church, which have power and place to examine them. For know, all men by nature have *Laodicean humour* in their ſouls, ready to ſay, *I am rich, and have need of nothing, when*

indeed they are poor and have need of all things. I have *gifts*, I have *graces* fit to make a *miniſter*, will *ſwelling emptineſs* ſay, when *modeſt abilility* is often ſilent.

Now let another praiſe thee, and not thy own mouth. Let guilty droſs decline the *Touch-ſtone*; good gold rejoyceth when brought thereunto, *But let theſe alſo firſt be proved.* A great Emphaſis is couched in *alſo*, how good ſoever they may be reported: let their *honeſty* and *ability* both of them be firſt examined, wherein eminent holineſs may make the leſs knowledge to paſs currant, but no knowledge how great ſoever can qualifie profaneſs for the *Office.*

But all theſe will not do the deed to make a *Lawfull miniſter*, ſtill *one thing*, and but *one thing* is wanting, and that is *ordination*, Acts 14. B. *Titus* 1. 5. the *ſolemnity* whereof with the *Ceremony* uſed thereat are ſet forth in *ſcripture.* This done after the *Internal*, and *External call* compleated by *Approbation* and, *Ordination*, let one ſo qualified preach the word, be inſtant in ſeaſon, out of ſeaſon, reprove, rebuke, exhort, with all long-ſuffering and

Doctrine

Doctrine, *The Lord proſper the work of his hands*; *yea, the Lord proſper his handy work, we have wiſhed him good ſucceſs in the name of the Lord.*

Come we now to reſume our main *Doctrine*, which is this. *None may ordinarily execute the Office of a Preacher, except lawfully called thereunto.* This firſt, appears by the *Legall Prieſthood* appropriated to the *Sons of Levi*, and two *eminent judgements* one to *Forraigners* uſurping the ſame, *UZZah* a private man, *UZZiah* a *King*, to ſhew, that neither high nor low may be excuſed therein. *UZZah* to the *Tabernacle*, *UZZiah* to the *Temple*. To ſhew that whether the *Church* be in motion, in a fluctuating and tottering condition, or *Temple-like* in a ſtanding and ſetled eſtate, none can be defended: *UZZah* out of charity miſtaking meaning well: *UZZiah* out of mere pride of heart lifting up himſelf, to ſhew, that God will not hold them guiltleſs, be their intentions good or bad, *UZZah* favoured, (at leaſtwiſe not oppoſed) by the beholders, and pitied by *David* himſelf. *UZZiah* reſiſted by the *Prieſts*,

to ſhew, that whether men do or do not miſlike ſuch intruſion, it is unlawfull in it ſelf. *UZZah* inſtanly ſmitten with death, *UZZiah* with a long and lingering ſickneſs parted from publick ſociety, to ſhew that divine juſtice goeth not always the ſame path; and the ſame place in puniſhing *offenders.*

And here it is not unworthy our notice, that though *Jeroboam* made *Prieſts* of the meaneſt of the people (without any reſpect to the *Tribe of Levi* 1 *Kings* 12. 31. never giving his negative voice for any mans worthineſs, but whoſoever would might be a *Prieſt.* Yet even thoſe *Prieſts*, did not officiate till the Ceremony of a mock-conſecration was paſſed upon them, 2 *Chron.* 23. 9. *With the ſacrifice of a Bullock and ſeven Rams*: Well did that wicked *Politician* know, that except ſome ſolemnity was uſed to ſeparate his *Prieſts*, as mean as they were, from common people, his prophane Religion would quickly be contemned and confounded.

Secondly, This may be proved by the *ſolemn calling* and *Commiſsion* of *Chriſts Apoſtles.* Their

Their *Calling* consisted in, *Come hither.*
Their *Commission* consisted in, *Go therefore.*

Their *Calling*, Mark 3. 13. *And he goeth up into a mountain and calleth unto him whom he would, and they came unto him.* παρακαλεῖται, (whence our *English Call*) it was not *who would come*, but *whom he called*, *Christ* invites all to *salvation*. *Come unto me all ye that are heavy laden*, onely some to the *ministerial Function*.

Object. It was *Moses* his wish *Num.* 11. 27. *Would God that all the Lords people were* Prophets; what he desired is now done, what then wished is now wrought: then prayed for, now performed. The *Pulpit* (or *Prophecying*) according to *Moses* his wish is now open to all, and such discover the *envious spirit* of *Joshua* who repine thereat.

Ans. It followeth not that those things either *should be*, or which every good man in holy zeal doth desire. I will not instance in the wish of *Daniel*, *O King live for ever*, least any say, that was but a *Court-complement*, St. *Paul* saith *Romans* 10. *Brethren my hearts desire for Israel is, that they may*

be ſaved. Iſrael indefinitely, that is *Iſrael* univerſally, though it neither could nor would be ſo, as contrary to the will and pleaſure of God in that particular: Thus The Expreſſions of *Moſes* was the commendable extravagancie of his pious affection; but not the exact Standard by adæquation, whereunto the lawfullneſs of all mens Propheſying ſhould be proportioned.

The ſecond part of their Commiſſion conſiſts in *Go therefore.* I confeſs the *Apoſtles*, when firſt ſent to preach, *Matth.* 10. 5. Had but a limited or confined *Go, a go,* which began with, go not, *go not in the way of the Gentiles, but go rather to the loſt ſheep of* Iſrael. But after *Chriſt* his reſurrection, their Commiſſion was general, *go ye therefore and teach all nations--- and lo I am with you always even to the end of the world.*

Men and Brethren let me freely ſpeak unto you af the Apoſtles, that they are both dead and buried, and their ſepulchers (though uuknown, are amongſt us unto this day, *Chriſt* therefore promiſing to be with them

them to the end of the world, therein alſo intendeth their poſterity and lawfull ſucceſſours. And this is the Chartar from whence we *miniſters*, lawfully ordained, juſtly derive our Commiſſion.

A Third argument might be fetched from the practice of the primitive Church, wherein preaching was onely practiſed by ſuch as were lawfully ordained thereunto, which may be cleared by authority out of the *Fathers*. But I purpoſely decline this reaſon remembring how *Samſon* ſerved the *Philiſtines*, when faſtened *Judges* 16. 14. *by his locks with a pin*: For *he went away with the pin of the beam*; Thus when we think to have our *Adverſaries* in this point ſafe and faſt, when by an argument fetcht from *Church-practiſe* we ſtake them down to the *Primitive times*, away they carry pin and all by ſlighting and contemning ſuch ancient practiſes, as no ways concluding them to conform thereunto.

Fourthly, this appeareth by ſeveral places of Scripture, as *Rom.* 10. 15. *How ſhall* they preach except they be ſent. *Now ſhall they*

they preach. That is profitably to others, comfortably to themſelves, with an aſſurance of *Divine Direction, Protection, Benediction.* It is ſaid in the fore-going words, *how ſhall they hear without a preacher*, to ſhew that it is equally impoſſible for men *to hear without a preacher*, as to *preach lawfully* without *ſending.* Let ſuch, who pretend to preach without a *call*, try if they can *hear without a preacher.* This they will never preſume to do, as knowing that they ſhall quickly be confuted by the reſt in the room, which can hear nothing where nothing is ſpoken, though they have as quick ears as any others.

Secondly, 2 *Cor.* 12. 17. *If the whole body were an eye, where were the hearing?* *Prophets* we know are termed *Seers*, 2 *Sam.* 9. 9. Now where all the body is *ſight*, that may be truly termed not a *body miſtical* but *monſtrous.*

And here I lay this down for a poſition of undoubted truth, that although ſome not called to be *miniſters* are often ſaid in Scripture to *teach* and *inſtruct*; yet none are ſaid to *preach*, but ſuch who have a *pub-*

publick calling thereunto, take it in the verbe κηρύττω, *to preach*, or in the participle κηρύσσων, *preaching*, or in the verbe denoting the Act κήρυγμα *preaching*, or in the noune κῆρυξ, expreſſing the *Agent* a *preacher*, in all theſe the word is onely predicated of ſuch, who had a *ſolemne vocation*, and were entered into the *miniſtery*; I ſay again the aforeſaid word *preaching* with its *derivatives*, being uſed more than ſeventie times in the *new Teſtament* is conſtantly confined either to *Chriſt*, or to his *Apoſtles*, or to his *Diſciples*, or to the *Deacons*, or to ſome publick perſons, making the ſame their *proper functions*.

Abate me onely two places, one *Mark* 1. 45. Whereof the man cleanſed of the *Leproſie* it is ſaid, ἐξελθὼν ἤρξατο κηρύσσειν πολλά.

The other *Mark* 7. 36. of the dumb and deaf man who μᾶλλον περισσότερον ἐκήρυσσον. But here the diſtinction of our *Tranſlatours* is commendable; who no doubt obſerving the conſtant tenour of *Scripture* (the beſt way to expound words therein) and finding the word κηρύσσων, reſtrained generally to men of the miniſterial

rial profeſſion have rendered the word here not to *preach* but to *publiſh*, Mark 1.45. *But he went out and began to publiſh it much*; Mark 7. 36. *So much the more a great deal they publiſh it.* So that without any exception at all the rule notes univerſally true in our tranſlation through the *New Teſtament*, that *preaching* is onely attributed to publick perſons appointed for the ſame.

Uſe. *To confute ſuch who maintain, that men gifted, though not called, may preach.* But let us examine what manner of gifts they pretend.

Firſt, ſome gifts are ſuch as may be ſaid eminently to contain a *calling* in them namely ſuch, which----------preſently and perfectly are beſtowed upon men, If a mean man utterly unlettered ſhall in an inſtant be furniſhed with *Arts* and *Languages*, as the *Apoſtles* were (not gaining them by degrees with *ſtudy* and *induſtry*) ſuch a one would ſtartle, us if challenging *ipſo facto* to be a *miniſter*, becauſe miraculouſly enabled for the ſame. And yet we may obſerve, that God to keep order and regu-

regulariry in his *Church* solemnly sent such, who were thus immediately qualified to the *Churches* approbation. *Witness Paul* and *Barnabas*; who, notwithstanding their rich endowments were in this Chapter solemnly separated verse 3 with the fasting and prayer of the Church, with their hands layed on them.

Wherefore I say again should such a person appear, *commencing per saltum*, compleate in all *sciences*, and *languages*, so that all the tongues, which departed from *Babel* in a *confusion*, should meet in his mouth in a *method*, it would give assurance to others, that these his gifts *came down from the Father* of lights, if willingly submitting himself to the *examination*, and *ordination* of such to whom it properly doth belong. Otherwise if amongst all other gifts; the essential grace of humility be wanting, it will render the rest suspected from what fountain they do proceed.

But let us survey what gifts those are, which generally are most boasted of by *opposers* in this point. God is my witness,

I ſpeak it without bitterneſs or any Satyricall reflection. Are they not for the moſt part ſuch as may be reduced to boldneſs, confidence, memory, and volubility of tongue. Might they not truely ſay of many of their Sermons what the *Son* of the *Prophets* ſaid of their *Axe* 2 Kings 6. 5. *Alas it borrowed*, venting chiefly the notes and endeavours of others.

But grant their *gifts* never ſo *great*, *graces* ſo *good*, *parts* ſo *perfect*, *endowments* ſo *excellent*, yet meer *gifting* without *calling* makes not a *lawfull Preacher*. This appears by *Chriſts practice*, Luke 4. 26. where we read it was his cuſtom to go into the *Synagogues* every *Sabbath day*. All this time *Chriſt* was *admirably gifted*, and *endowed* with *Gods ſpirit*. The *miniſter* of *Nazareth* might ſay to our *Saviour* more truly than *John* the *Baptiſt*: *I have need to come to thee, and comeſt thou to me*. He was able to teach his *Teachers*, yet all this while he was ſilent, tooke not on him the *Office of a Preacher*, and why, becauſe as yet he had not received his *Commiſſion* from God for that *Office*, and therefore

fore till he was paſt thirty years of age, he was contented probably to follow his *Fathers calling* of a *Carpenter*, *Mark* 6. 3. Certainly) to conceal himſelf in a private condition, For it is ſaid, *Matth.* 4. 17. *From that time Jeſus began to preach, and to ſay, repent, for the Kingdom of heaven is at hand,* that is, from the time that *John* the *Baptiſt* was ſhut up in *Priſon.* For fit it was that the *day-ſtar* ſhould ſet before the *Sun* did ariſe; Abating therefore onely that Eſſay which he made *Luke* 2. When he *Diſputed with the Drs. in the Temple*, he adventured not on any publick performance of preaching, as well knowing, that his exquiſite accompliſhments would not bear him out therein, except ſolemnly called thereunto.

Remarkeable alſo is his anſwer to the *Phariſees* queſtion, demanding of him, *Matth.* 21. 23. as he was teaching, *by what authority doſt thou theſe things, and who gave thee this authority*; which plainly ſheweth, that the *Pulpit* in that age did not lye open in common, to any who would ſtock the ſame, but was ſequeſtred to

to select persons approved for the place. Yea, our *Saviour*, doth not deny he had authority, but denies to tell them what authority he had tacitely; confessing himself obnoxious to just censure, if being a mere private man without *Commission* either *ordinary*, or *extraordinary* (such his license *ad prædicandum*) he had wounded that *profession*.

Object. If a *master* may teach his *Family*, he may preach in the *Church*. For what is a *Family* but a *small Church*, or a *Church* but a *great Family*. The place makes no difference in the *Duty*, nor doth the number of people alter the nature of the *exercise*. Besides it is possible that some *numerous Family*, may have more people in it than some *narrow Parish*.

Answer. The latter is confest, but the main is this; His *calling* extends onely to his *Family*, exceeding which compass his voice (how stentorious soever) is affectually dumb, as to any *converting operation*, be cause deserting his *vocation*.

Yet of such gifted men, who without ordination presume to preach, we may observe

observe two ranks or kinds, first those who hold another calling (as I may say) in *commendum* with preaching, and discharge both employments. Secondly, such who quit & forsake their former calling, and betake themselves wholy to preach the Word.

To the former of these, I commend the words of the Disciples, *Acts 6. 2. It is not reason that we should leave the word of God and serve Tables.* which tendereth two remarkeables to our considerations.

First, that the *Apostles* would not be *Pluralists in professions*, nor retain two *callings* at the same time, and yet *serving of Tables* in that sence [that is, overseeing the poor] was more compatible with *preaching* than any other employment, as being in its own nature of a *charitable constitution*, and an *office* afterwards used in the *Church* as an entrance of *Probationers* into the *ministery*.

Secondly, the *Apostles* refusal to be double-called at once proceeded from one or both of these reasons. Either because they accounted it too heavy a taske for one person, though they were most miraculously accomplished, in which respect

the ability, and activity of their parts might have as much *ubiquitarineſs*, as mortall man can pretend to, to be preſent at once in diſtant employments. Or elſe their recuſancy was cauſed from an apprehenſion, that it was diſgracefull *unequally to yoke* the preaching of *Gods word* with any other vocation, and beneath the dignity thereof to couple it with a *ſerving of Tables*.

Thirdly we ſee they were reſolved, as to let go the meaner, ſo to retain the moſt noble and neceſſary function of preaching, whence moſt glory redoundeth to God, and profit to his people.

How then can men now adays of meaner parts and endowments diſcharge that, which the *Apoſtles* did decline *Preach*; *the Word*, & *ſerve a Ship*, *Preach the Word*, and *ſerve a Shop*, *Preach the Word*, and *ſerve the Loomes*, *Preach the Word*, and *ſerve the Laſt*, retaining either *manual* or *military employment* with the ſame?

Object. It is lawfull for men to practice a *mechanick calling* in conjunction with their preaching, warranted by the example of St. *Paul* himſelf, building at the ſame

same time the *Tents of men*, and the *Temple of God*. Yea, he saith himself, *Acts* 20. 34. *yea, you your selves know; that these hands have ministred unto my necessities, and again* 1 Corinth. 4. 12. *and labour working with our own hands.*

Answ. *Extraordinary accidents* are not to be drawn into *ordinary practice.* The Apostle did not this commonly and constantly, but for a short time, at a very pinch, out of a holy design, namely to starve the *false Prophets* amongst the *Corinthians*, and therefore this his act ought not to be precedential to others, who are to apply themselves totally to the *ministery.*

Others there are which wholly desert their former *vocation*, and betake themselves totally to the *preaching of the word.* To the serious thoughts of such I offer the words of St. *Peter* 14. 15. *But let none of you suffer as a Murderer, or as a Thief, or as an evil Doer, or as a busie body in other mens matters.* See what a *crew* the *Apostle* hath chosen out, as onely fit to keep company with *busie bodies*; Surely *busie-bodyness* is an hainous offence of

greater guilt than men generally do know, or will acknowledge. *Noſcitur è ſocio*, dark men are expounded by their companions. The great offence therein appeareth by ſuch with whom the *Apoſtle* doth aſſociate them; And what greater *buſie-body*, than he who invadeth the *Hardeſt*, and *Higheſt*, and *Holieſt* of profeſſions, never ordained thereunto contrary to the *Councel* of the *Apoſtle* of Chorinth. 7. 24. *Brethren let every one wherein he is called, therein abide with God.*

And here with all reſervation of due reſpect, and deſerved honour to men of *military profeſsion*; I humbly conceive that it may be plainly proved out of Scripture, that *Souldiery* and *Miniſtery* were ſuch diſtinct callings, that they met not in one and the ſame profeſſion. For the *Apoſtle* being to prove the equity and right of *Miniſters* maintenance, fetcheth an argument, of *Cor.* 9. 7. From the wages juſtly due unto *Souldiers. Who goeth to Warfare at any time on his own charges*, and thence concludeth *verſe* 14. *Even ſo hath the Lord ordained, that they which preach the Goſpel, ſhould live of the Goſpel.* Which words, if peruſed with unpartial eyes, they ſet up

a partition betwixt the two *callings* as not then concurring in the ſame perſons.

And here take notice of a ſtrange and incredible alteration within this laſt ten years in *England*, that either men are ſuddenly grown more able than before, or elſe the *Miniſtry* is become more eaſie than in former ages. Some ten years ſince when thoſe of the *Clergy* were excluded the *Commiſsion of the peace*, this principall reaſon is rendered in the Act, why *miniſters* ſhould not be admitted *Juſtices of the Peace*, becauſe *preaching of the word* is enough *to take up the* whole man, ſo that they muſt be wanting to the calling of their *miniſteriall function*, if attending at the ſame time another employment.

And yet ſee now on a ſuddain, ſome conceive themſelves able ſufficiently to follow a *manual trade* all the *weeke*, and alſo qualified for preaching on the *Lords day* after. I ſay again, either men in our age are mounted on a ſuddain to be more dextrous and knowing, or the miniſtery is ſtooped to be more facile and obvious, or (which I fear is the trueſt) men are grown

more daring impudent and prophane than in the days of our *Fathers.*

Oh let such remember what is written in the *Prophetical Epistle* of St. *Jude* placed last and next to the *Revelation*, as containing the prediction of such things as should happen in the *Church* towards the end of the world *vers.* 11. *and perished in the gain-saying of Korah.* What *gain-saying* this was we all know, *Num.* 16. 4. partly consisting in challenging *Moses* and *Aaron* to take too much upon them, partly in presuming to perform the *High Priests office.* Their *perishing* also is notoriously known, *the earth swallowing them up*, and this excellent note deserveth our best heed in it (because straggling out of the body of that History) *Num.* 26. 11. *notwithstanding the Children of* Korah *dyed not.*

God in like manner, no doubt, may and will out of pity preserve the *Children of Korah*, such seduced persons, whose simplicity is practised on by the subtility of others; but oh let those look to it who are *Ringleaders* herein, that Gods justice may be

be no looſer in the main, he will take off from the children and lay load on the Fathers. Pardon well meaning perſons impoſed on by others, and ſeverely cenſure their Conductours, if not ſeaſonably compounded with him by ſerious repentance.

And here I requeſt the unpartial Reader ſeriouſly to peruſe the following paſſage, being the words of Mr. *Bilney* at the ſtake, as he ſtood ready to ſeal the truth with his blood. Having made a brief repetition of the *Articles of his faith*, coming to theſe words; *I believe* the Catholick Church, pauſed awhile & then proceeded. Fox 2 *Tom pag.* 278

Good people, I muſt here confeſs to have offended the Church, in preaching once againſt the prohibition of the ſame, at a poor Cure belonging to Trinity Hall in Cambridge, where I was Fellow, earneſtly intreated thereunto by the Curate, *and other good people of the* Pariſh; *ſhewing, that they had no ſermon there of long time before, and ſo in my conſcience moved,* I *did make a poor collation to them, and thereby ran into the diſobedience of certain authority in the* Church, *by whom I was prohibited: Howbeit I truſt*

at the general day, charity that moved me to this Act, ſhall bear me out at the Judgement-ſeat of God.

Many things herein are conſiderable. Firſt, *Bilney* at this time was a *Maſter of Arts* at leaſt, and able to diſcharge the place. Secondly, being *Fellow* of that *Colledge* which was *Patron* to the *Church*; he had ſome obligation in conſcience to ſee the place provided for: Thirdly, invited by the *Curate* and the *Pariſh*, it ſeemeth to amount to a ſufficient calling; Laſtly, the long want of the Word in that place, might make him compaſſionate their condition.

Notwithſtanding this *four-fold-cable* to *draw on Bilney* to this *performance*, he ſaith, he did it but once, he made not a common and conſtant practice thereof, Secondly, he did not pleaſe or delight himſelf in the memory of what he had done, nor maketh he mention thereof in a *rejoycing*, much leſs in a *bragging manner*; but onely by way of neceſſary excuſe, as ſomewhat troubled at the deed done, but hoping (as well he might) that God beholding the act, as qualified with the aforeſaid circumſtances,

ſtances, and proceeding from a pious intention, would acquit him from any guilt therein.

Let ſuch lay this to their hearts, who wanting the tithe of *Bilney* his ability, undeſired by the *Miniſter* of the *place*, (yea ſometimes againſt his will) do not with *Bilney but once*, but make an uſual practice and common cuſtom to preach againſt the *prohibition of the Church*, whoſe *ancient Canons* have ordered it, that none except *Probationers* by way of *Trial*, may preach the word. It is to be feared that many who run before *Bilney* into the *Pulpit*, will ſcarce halt after him to follow him to the *ſtake*.

However let us Miniſters, make a ſcrutiny in our own ſouls, what may be the reaſon that we are fallen into ſuch diſgrace. So that God in his juſtice hath permitted our function (formerly fenced about from common feet with an awfull reverence) now for any to enter upon it, Pſal. 80. 12. *Why haſt thou broken down our hedges*: haſt broken them, that is, haſt permitted others to break them. Sure ſomething is in it more

more than we miniſters generally take notice of, that God hath expoſed us and our calling to contempt.

Tully in his firſt *Oration* againſt *Catilin*, being himſelf then *Conſul* of *Rome*, inquiring into the cauſes of the many diſtempers and diſtractions of the ſtate, and the preſumption of bold perſons to diſturbe the ſame, ingenuouſly confeſſeth, *nos, nos, dico aperte, conſules deſumus*. We, we, (ſpeaking of *Mark Anthony* and himſelf) we Generals are wanting in our places.

In like manner we may ſay, *nos ſacerdotes*, *Presbiteri*, *Miniſtri* (how would we be tearmed); *nos, dico aperte, deſumus*. We *Prieſts* and *Miniſters* are wanting to God, or to our ſelves, or to our Congregation, or to all, that God in his juſt judgement deals with us as with *Iſrael*, 2 Kings 10. 32. *begins to cut us ſhort*, pareth us in our Profeſſion, abateth us in our honour, diminiſheth us in our dignity. Let us ſearch out the cauſe diligently, and having found it, zealouſly endeavour to remove it, otherwiſe if we honour God, he will honour us, but if we proceed in our ſins, he will

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proceed to pour more ſhame and diſgrace upon us, till our calling, whoſe reputation begins daily to leſſen, become at laſt (though to the confuſion of ſuch as contemn it) a very ſhame and reproach.

And now I truſt that none can take juſt exception at what I have freely, but without ſpleen or malice ſpoken of the blameworthy practices of ſuch, who intrude themſelves into our Profeſſion, having unpartially reproved even my ſelf and thoſe of my own function: and thus my ſword having equally cut on both ſides; I now put it up into the ſheath, never to be drawn in this place or quarrel again.

FINIS.

THE THIRD RECONCILER.

Luke 11. 2.

When ye pray, ſay, Our Father, &c.

IN the foregoing *verſe* the *Diſciples* preſent our *Saviour* with a Petition, qualified with, *Equity*, *Brevity*, and *Perſpecuity*; Such a Petition need never doubt of ſucceſs when brought to a juſt Judge. It conſiſteth of two parts.

1. The body of the Petition, *Maſter teach us to pray.*

2. A reaſon to edge and enforce the ſame, drawn from the precedent of *John* the *Baptiſt*, *as* John *alſo taught his Diſciples.*

As if they had, ſaid *Maſter, we have taken ſpecial notice of that high opinion, you ever*

ever had of John *the* Baptiſt, *whom you always eſteemed a Perſon of ſignal ſanctity and exemplary devotion. We have heard you ſay of him, that he was more than a Prophet; that he was the ſecond* Elias, *and none greater amongſt them, who were born of Women. Now he had Diſciples as you have, and it was his conſtant cuſtom to teach them how to pray, as it is now our humble ſuit and requeſt, that in Imitation of his practice, you would be pleaſed to inſtruct us likewiſe how to pray.*

Take notice in the mean time of the admirable *humilitie* and condiſcention in our *Saviour*, no whit angry and offended with his *Diſciples*, although they in a manner preſcribed *John the Baptiſt* as a pattern for him to imitate. Had we been in *Chriſts* place, I mean had we had his parts and power with our own pride; how ſhould we have tooke this in diſdain and diſtaſt, that one ſo far our inferiour was propounded to us to follow his example. We ſhould have returned, *John the* Baptiſt is not worthy by his own confeſſion, *to bear my ſhoes*, or as he ſaith elſewhere, to unlooſe the latchet of my ſhoes, and again he

Matth. 3. 9.

he plainly confeſſeth, He who cometh after me is preferred before me; let *John* order his *Diſciples* as he pleaſe, and I will Diſcipline mine according to mine own will. I will not be concluded by his practice, I am to give not to receive directions. *Luke* 3. 16. *John* 1. 27.

Not ſo our *Saviour* he, manifeſteth not the leaſt degree of diſguſt, but willingly and cheerfully granteth their requeſt, *when ye pray, ſay, our Father.*

Learn we from hence, when we behold a commendable *precedent* ſet before us in ſuch, who either are, or elſe in our proud ſelf admiring opinion are eſteemed our *Inferiours*, not to diſdain to follow and imitate the ſame, let not the *maſter* think much to write after a good copy of his ſervants ſeting.

Obſerve in the words, the time, When; the perſons, Ye; the practice or duty, Pray, the direction of the duty, *ſay our Father*, &c. We begin with the time When.

From which we collect this *Doctrine*. *Men ought to finde out a When, wherein they are to pour forth their hearts in prayer unto God.*

Queſt.

Queſt. How often is this When to return, and what rules can you give us by what number we ſhould regulate our quotidian Devotions.

Anſ. Firſt, I will tell you how often I finde a *Saint* and *ſervant of God* in *Scripture* to pray; but on this condition, that you will promiſe not to be frighted with the prodigious number of his dayly devotions. The *party* is *David*, who ſaith thus of himſelf, *Pſal.* 119. 164. *Seven times a day do I praiſe thee.* Admirable, how could *David* ſpare ſo much time from his *private* and *publick employments*; not to ſpeak of his *Family affairs*, having *ſix Wives*, 2 *Sam.* 3. 5. ten *Concubines* 2 *Sam.* 15. 26. and more Children by them, which muſt needs perplex him with much Domeſtical buſineſs. *David* was a *mortal King*, and needs muſt be employed in multiplicity of matters. Now to ſend diſpatches to that *Foreign Agent*, read the received Intelligence from him, give audience to this Embaſſadour, ſend Orders to that General, Inſtructions to that Commander, be preſent at the Council, hear Petitions, judge

cauſes

cauſes, *&c.* muſt needs engroſs much time, yet *David* in all this term of buſineſs found a conſtant vacation, wherein he might perform ſeven times his dayly Devotions. And though ſeven may here ſeem a certain for an uncertain number, yet probable it is, *David* rather exceeded, than fell ſhort of the ſame.

One asked a *Phyloſopher*, what was the beſt time for a man to eat in, to whom he ingeniouſly replyed, *A rich man may eat when he pleaſe, a poor man when he can*, his witty anſwer may afford us this grave application; Be thou poor, or be thou rich, pray thou both when thou wilt and when thou canſt, as often as thou haſt either neceſſity, or conveniency; I will not ſtint thee to Canonicall hours, but embrace all opportunities that are rendered unto thee, to expreſs thy ſervice to God in thy prayers.

Object. But it ſeems we are obliged to conſtant praying, as the *Euchites* did in the *Primitive Church*, ſeeing the *Apoſtle* ſaith, 1 *Theſ.* 5. 17. *pray continually, or pray without ceaſing*, and if ſo, if all our performance

be praying, how ſhall we attend our callings and concionably diſcharge our other relations.

Anſw. Firſt in Scripture-language, that is ſaid to be done continually which is done every morning, and every night, *Exodus* 29. 38. *Now this is that which thou ſhalt offer upon the Altar, two Lambs of the firſt year day by day continually*; and this was conſtantly called *Juge-ſarificium* or the continual ſacrifice, *Numbers* 28. 3. and the 6. 10. *Ezra* 3. 5. In proportion whereunto whoſoever conſtantly prayeth morning, and evening, though following his calling, and attending his own occaſions all the intermediate time, may be ſaid according to the *Apoſtles* precept, to *pray continually or without ceaſing.*

Secondly, by *praying continually or without ceaſing*, is meant, *Endeavours ſo to temper thy ſoul, as always to be in a praying capacitie, though not actually praying, yet be not put paſt an abilitie to diſcharge that Duty.* Such therefore who are ſo diſcompoſed with ſin or ſinfull paſſion, that they are rendered thereby utterly impotent to pray, ſin

ſin againſt the command of the *Apoſtle*. Otherwiſe it is no breach thereof to intermit their prayers and ceaſe ſometimes from the ſame, it being ſaid of our *Saviour* himſelf in the *verſe* before our Text, *As he was praying in a certain place when he ceaſed.*

Uſe. Muſt we finde a ſet time to pray? ſerveth this to confute ſuch who can afford a *When* to *Eat*, and a *When* to *Drink*, a *When* to *Sleep*, a *When* to *Talk*, and a *When* to *Walke*; and a *When* to *Work*, and a *When* to *Play*: but cannot finde out a *When* to *Pray* according to our *Saviour* his *command*, *When ye pray*. Yet God, *Eccleſ.*3. 1. hath made a time for all things, ſave that which man doth at all times, I mean ſin. How many are there *that pinch on Gods ſide*, and as the croud of People, *Luke* 8.45. ὄχλοι συνέχουσί σε καὶ ἀποθλίβουσι, the multitude throng thee, and preſs thee; ſo worldly men, to make room for their temporal affairs, thruſt, throng, contract, yea ſometimes, do wholy juſtle out and omit their dayly Devotions.

Come we now to the perſon, *ye*.

Queſt. Were not *Chriſts Diſciples* able to pray before this time? Sure I am, they were able to caſt out Devils. For it is ſaid in the foregoing Chapter *verſe* 17. *And the ſeventy returned again with joy, ſaying, Lord, even the Devils are ſubject unto us through thy name.* Now to caſt out Devils is a harder thing than to pray, becauſe ſome Devils are of ſo ſullen and ſurly a nature, *Matth.* 17. 21. That they go not out *but by prayer and faſting*; Being thus therefore impowered with ability to caſt out Divels, ſurely the greater did include the leſſer, and it is wonder they ſhould now deſire a Direction to pray. Say not that *Chriſt* made a reſumption of that power which once he beſtowed upon them, and after their return from preaching deprived them of them; ſeeing, *Romans* 11. 29. *the gifts of God are without repentance.*

Anſw. Some anſwer this by pleading a Metatheſis or transpoſition in the Hiſtory of St. *Luke*, ſetting down that firſt which was laſt done, a figure very frequent in the Old Teſtament. But this is, though the beſt of ſhifts yet the worſt of anſwers, laſt

to

to be tried, and leaſt to be truſted, ſaving in ſuch caſes as ſeem to be capable of no other ſolution. No need of this refuge at this time, and therefore we decline the ſame.

Secondly, it is anſwered, that it is a greater argument of Gods favour to us, and our ſincerity to him, if we can power forth unto him an acceptable prayer, then if enabled to diſpoſſeſs Devils. This appeareth by the *Plea* of the Reprobate to *Chriſt* at the laſt judgement, *Matth.* 7. 22. *Many will ſay unto me in that day, Lord, Lord, have we not propheſied in thy Name, and in thy Name have caſt out Devils, and in thy Name have done many wonderfull works?* Nor doth *Chriſt* confute what they alleadge as falſe, but reject it as in ſufficient; *Verily I ſay unto you, I know you not.* Thus ſuch miraculous endowments are compatible with damnation: whileſt the *Spirit of ſupplication* (enabling us to pray acceptably to God) is none of thoſe gifts beſtowed upon the *Sons of Ketura*, but ſuch as are conferred on *Iſaacs* alone, given onely to us Sons, Saints, and ſervants of God.

Thirdly, and chiefly I answer, certainly the several *Apostles* and *Disciples* had formerly their particular prayers; and as I may term them, *personal Devotions*. Peter *no doubt* had his, *and Andrew* his, *James* and *John* their particular forms of *Invocations*. But now they desired that *Christ*, would gratifie them with such a general prayer, unto which they might all joyntly concur with their *Amen* thereunto, and all their several Devotions unite, and center themselves therein.

They also desired such a prayer, as they might transmit as an *Heir-Loom* to all posterity, and intail it on the *Church* to be used successively by all generations. Herein I hearken to the *Disciples* requesting our *Saviour*, as to the mouth of all *Christians*: For they speak as the *Speakers* or *Prolocutours*, for the *Church* in all ages desiring this boon to be bestowed upon them.

Here is worthy our observation, that our *Saviour* had once formerly delivered the same prayer both for the manner and matter thereof, and yet how again at his *Disciples* request, recommendeth the same

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(ſome inconſiderable differences abated) unto the practice of his *Diſciples*.

For whoſoever ſhall compare this *prayer* delivered by *our Saviour*, Matth. 6. 9. with this made by him, *Luke* 11. 2. Will finde them not to be paralell places (as many in the Goſpels) preſenting one and the ſelf ſame matter, but two different ſtories as will appear by the following circumſtances.

1. That was made on a mountain when multitudes of people were gathered together to hear it; This compoſed in a private place when *Chriſt* was ſolitary with his *Diſciples*.

2. That was freely tendered by our *Saviour* unſought, unſued to, to all his Auditory; This granted at the inſtance and requeſt of his *Diſciples* to them alone.

3. That was inſerted, & incorporated in the very body & bowels of a moſt heavenly ſermon. This not in preaching, but after praying when *Chriſt* ceaſed from the ſame.

Now might not the *Diſciples* have murmured hereat, might they not have ſaid, Maſter, we expected you would have favoured

voured us ſo far (as being your *ſervants in Ordinary*) as for your ſakes to have compoſed & compiled a ſpick and ſpan new prayer, which we your *Diſciples* might have uſed as a *memorial* of our *Maſter*. Whereas this prayer is an old one, we heard the ſame for all the eſſentials thereof, a twelve month ſince in that ſermon you made on the expoſition of the law, hence we obſerve;

One good prayer well compoſed, the more uſed the more acceptable to heaven; think not, like *laviſh Courtiers*, our prayers ſhall be more welcome, if always appearing in a new ſuite, a new dreſs of language and expreſſion.

But as the good Houſe-holder, brought out of his Treaſury *things new & old* (onely *new*, had been too *prodigal*, onely *old* had been too *penurious*) ſo preſent thou to God, new affections with thy old expreſſions, a new degree of faith, repentance, charity, and never fear the entertainment of thy prayer in heaven, though it be an old one, and the ſelf-ſame which formerly and frequently hath been offered up.

Say, Doctrine; *It is not enough for men*

to

to make mentall prayers but ſometimes they ought orally to expreſs the ſame. Firſt, becauſe the very ſpeaking of the words doth raiſe and rouze people from drouſineſs, which otherwiſe may aſſault them. I confeſs no Chriſtian ought Hypocritically to delight in hearing the *Eccho* or reverberation of his own voice, yet ſometimes the ſame may ſerve to give him the watch-word, and to ſhake off that lazineſs which too often attendeth our Devotions. Secondly, prayers ſpoken are good for example to others, to ſhew that we are not aſhamed of Gods ſervice, but that our tongue dare openly avouch what our heart doth inwardly conceive. Thirdly, it is good for the edification of others, who may ſo far be partakers of our prayers, as to joyn with us in them, and to be comforted by them. A prayer concealed may have as much heat, but a prayer expreſſed hath more light therein, it doth ſhine before men, and make them glorifie our Father which is in heaven.

Obj. But *Hannah*, 1 Samuel. 1. 13. *Onely moved her lips, and her voice was not heard;* em-

embracing a middle way betwixt *Mental* and *Oral prayer*, which can ſeem beſt of all as participating of the perfections of both.

Anſ. *Hannah* herein ſtands ſole and ſingle by her ſelf. It is ſufficient that ſhe confeſſeth her ſelf to be of a troubled and ſorrowfull ſpirit, an excuſe for all her actions if one ſerious ſcrutiny appearing not ſo compoſed, and therefore not to be drawn into Precedent for others imitation.

Come we now to anſwer thoſe *Cavils*, which this age hath deviſed againſt the *Lords prayer*; a ſubject not unneceſſary in our days. Indeed when one had made a large diſcourſe in the praiſe of *Hercules*, and expected great commendation for the ſame, his *Audience* onely anſwered his expectation: with this queſtion, *quis unquam vituperavit Herculem, whoſoever ſpake in the diſparagement of Hercules.* Intimating thus much, that his pains might very well be ſpared in a needleſs ſubject, all the world acknowledging the worth and valour of *Hercules.* The ſame will be ſaid of the enſuing part of my *ſermon*, *ut quid hæc perditios, what needeth this waſt* of words and time,

time, were ever any ſo impious, ſo prophane as to doubt, much leſs deny the divine inſpiration and dayly neceſſary and profitable uſe of the *Lords prayer*?

Anſ. Thirdly, I believe it is almoſt *unprecedented* in former ages, which maintained a conſtant reverence and eſteem thereof, as the *Lords prayer*, and *Lord of prayers*; But alas! we are fallen into ſuch an impudent age, wherein many begin to ſlight it, of whom I will ſay no more than this, *If they begin to think meanly of Gods prayer, what cauſe hath God to think baſely of theirs?*

And now I remember what *John the Baptiſt* ſaid to our *Saviour*, Matth. 3. 14. *I have need to be baptized of thee, and comeſt thou to me.* In humble alluſion whereunto I may ſay, my prayers have need to come to *Chriſt*, to mediate and intercede to God for them, and to preſent them with his merits to the *Throne of grace*: And now *his prayer comes to me*, ſo the *all diſpoſing providence* of God hath ordered the matter, that in the proſecution of my *Text*, I muſt be a weak *Advocate* in the defence there-

thereof. The beſt is, it mattereth not who is the *Pleader* when God is the *Clyent*, and what is wanting in my weakneſs and worthleſneſs, will be abundantly ſupplyed in the might and merit of the ſubject which I undertake.

Firſt, it is objected that it is a *ſet form of prayer*, and therefore doth *pinnion* and confine the wings of the *Dove*, which ought to be at liberty and freedom, to make choice of his own expreſſion of it ſelf. It is ſaid, Rom. 8.26. *The ſpirit it ſelf maketh interceſsion for us with groans which cannot be uttered.* It is therefore preſumption in man to make himſelf *Gods Interpreter*, and to dictate thoſe words whereby his *Spirit* is to impart and communicate it ſelf to the *Throne of grace*; It was charged on the *Rebellious Iſraelites*, Pſal. 78. 41. That *they limited the holy one of Iſrael*; no better is their practice, who offer to ſcore out both the path & pace to Gods Spirit in prayer by pre-deſigning the *Numericall words*, which are to be uſed thereby. Gods ſervants are ſaid to be *led by the ſpirit*, Ro. 8. 14. And ſo alſo if ye be *led by the ſpirit*, Gal.

Galatians 5. 18. But this is *leading the ſpirit*, when men will guide their *Conductour* and draw up a *ſet form* whereby the ſame ſhall be directed.

Anſ. That ſet forms are no reſtrainingsof the *holy Ghoſt* in us, appeareth by the practice of our *Saviour* himſelf, Matth. 26.44. *and went away again, and prayed the third time ſaying the ſame words*, namely the ſame words which he uttered the ſecond time, viz. *O my Father, if this cup may not paſs away from me except I drink it, thy will be done.* See we here, he who made the tongue to ſpeak, who was the *frauder*, and *confounder* of all languages, who needed not by premeditation to *preſs words* for his ſervice ſeeing millions of *volunteeres* proffered themſelves to be uſed by him. See I ſay, him pleaſed notwithſtanding to reſume the ſame individual terms which he had uttered before.

Secondly, next to our *Saviour*, who may be preſumed moſt able to pray then, the *High Prieſt Aaron*, and his two *inſpired Sons Eleazer* and *Phineas*? Yet God in their publick bleſſings, left them not to the liliberty

berty of their own expreſſions, *Num.* 6.23. *Speak unto Aaron and unto his Sons, ſaying, on this wiſe ye ſhall bleſs the children of Iſrael, ſaying unto them, the Lord bleſs thee, and keep thee, the Lord make his face ſhine upon thee, and be gracious unto thee, the Lord lift up his countenance upon thee, and give thee peace.*

I confeſs they were not confined to theſe words on all ennergencies and occaſions, having the latitude allowed them, that in the *Temple* they might varie from this form according to their own diſcretions. Witneſs the bleſſing of *Eli* to *Hannah*, 1 *Sam.* 1. 17. *Go in peace, and the God of Iſrael grant thee thy Petition, which thou haſt asked of him*; But otherwiſe God had ordered them not to decede from this form: and as *Moſes* was to make all things according to the pattern in the *Mount*, *Heb.* 8. 5. So no doubt the Prieſts conformed themſelves in their prayer to every *word*, *ſyllable*, and *etter*, of Gods preſcription, neither detracting thence, nor adding thereunto.

Thirdly, the *Miniſters conceived prayer* under

under the *Goſpel*, is a ſtinted and premeditated one, to ſuch people, his *Auditours*, who ſay *Amen* thereunto: Their fancies, and which is more, their *hearts* do or ſhould go along with the *Miniſters* words, ſo that he boundeth their meditations, *Hither ſhall they come, and no further.* If any ſay, that notwithſtanding this Obligation to the words of the *Miniſter*, they may make their own *Salleys* and *excurſions* by Gods ſpirit in their hearts, to enlarge themſelves, and as it were to *comment* in their *ſighs* and *groans* on the Text of the prayers of their *Miniſters*, it is ſaid, that no leſs liberty is allowed them in all premeditate forms of prayer, where on the plain ſong of the ſet words, the devotion of their hearts may deſcant to their own ſpiritual contentment.

Fourthly, none will deny, but *Songs* and *Hymns* are prayers of thanksgiving, both thoſe which *David* made in the *Old Teſtament*, and thoſe that were uſed by *Chriſtians* in the *Primitive times*, Epheſ. 5. 19. *Speaking to your ſelves in Hymns and ſpiritual ſongs*, Coloſ. 3. 26. *Admoniſhing one another*

another in Psalms, and Hymns, and spiritual songs; Now surely such *Ditties* would be bad, and *Notes* worse, and the Harmonie rather ridiculous to move laughter than melodious to raise Devotions, if the singers thereof were not predirected to the very words and syllables of what they sung and chanted in the Church.

Excellent was the expression of *Doctor Preston* in point of preaching, and is applyable equally to prayer. *He would have a Minister take such pains in studying his sermon, as if he relyed not only on Gods assistance; but when he cometh to preach the same, so wholly to cast himself on divine assistance, as if he relyed not at all on his own studies.* Proportionable whereto, a Christian soul may compile and compose his prayer, as trusting nothing to the Spirit, and yet in the minute of the utterance thereof to God, so quit and renounce all efficacie of premeditation, as consisting onely in the concurrence of Gods Spirit helping his infirmities.

Yea, allow the *Minister* able strongly to *go alone* by himself without leaning on the *Ledge* of any premeditate prayer to support

port him, yet ſurely he may not onely lawfully, but laudably degrade himſelf for the edification of others to uſe a *ſet form of prayer*. We know how *Jacob*, able to walk faſt himſelf, confined his feet to the pace of the *Children and Ewes big with young*, *Gen.*33.13. he would not over-drive them. Semblably, a *Miniſter*, endowed by God with the gift of extempore prayer, may without any ſhame to himſelf, and great profit to others, go on *pedetentim* in a *ſet form*, ſo to bring up the rear of his moſt lagging *Auditours* to go along with him, the more knowingly from the beginning, and cloſe their *Amen* with him the more chearfully in the end of his prayer.

2. Cavil. It is not a prayer of it ſelf, but onely a pattern, or draught by which other prayers are to be made, & therfore S. *Mat.* ſaith; *After this manner therefore pray ye.*

It is both a pattern for prayer, and a prayer in it ſelf to all purpoſes and intents. The *Standard-Buſhel*, which commonly is chained up in the Market place, is not onely a *Buſhel* to meaſure *Buſhels* by, (all which ought to be adequate to the content thereof) but alſo a *Buſhel* to meaſure

grain by, *it may chance of Wheat, or of ſome other grain:* ſo this of our Saviour his preſcribing, is nevertheleſs a compleat and perfect prayer in it ſelf, although alſo it be a Model, Type, or Copy, according to which for the eſſentials we ought to conform all our ſupplications.

Third Cavil. I ſhould be aſhamed to ſet down as ſo weak and ſimple, ſave that ſome in our dayes, who pretend to judgement, put it in not onely to ſwell a number; but lay much ſtreſs on the ſtrength thereof; namely, that *Chriſt made it in his minority*, before he was arrived at his full perfection.

I anſwer, as the folly of God is obſerved by the Apoſtle wiſer than the wiſdom of man, and the weakneſs of God ſtronger then the ſtrength of man: ſo may I ſay, that the *minority* of *Chriſt* was more than the *majority*, his *nonage* than the *full age*, his *youth* than the *maturity* of mankind. Beſides, *Chriſt* was, *Luke* 3. 21. *about thirty years of age* when he was baptiſed, the prime conceived of mans life, after which generally they impair rather than improve.

Yea,

Yea, beſides the Original ſtock of perfection brought into the World at his birth, he had already received a grand acceſſion of the holy Spirit at his baptiſm.

Fourth Cavil. There is nothing *of a Saviour* in this prayer. It is but a *legal Old Teſtament prayer*, whereas we are to ask all things *in the name of Jeſus*, no mention thereof herein. As therefore ſome *Jews* have a diminitive opinion of the *book of Eſther*, becauſe the word *Jehova* is not to be found in all the extent thereof, on the ſame account we may juſtly ground an undervaluation of this prayer, wherein the name of Jeſus doth not appear, which alone is ſo of the *Quorum* in all ſupplications, that without it they cannot be preſumed acceptable in the *Court of Heaven*.

Anſ. The *name of Jeſus*, though not literally, yet virtually and effectually is to be found in this prayer. One cannot ſtir a ſtep therein, but in the very Porch of this prayer, and at the very Threſhold of this Porch he meets with *Jeſus a Saviour*, in thoſe words *our Father*. For fain would I know who wrought, and brought this great

and good alteration that God is beheld by us under ſo comfortable a notion. How came in the *Kindred*, whence ſprang this our filial relation. Man at his laſt parting with God, when expulſed *Paradiſe*, left him his *adverſary*, his *enemy*, his *enraged Judge*, whileſt he himſelf was looked on as an *Offendor* and *Malefactour*. Whereas now all things are become new. Such who parted in anger, meet in love, of *Foes* are become *Friends*; Yea, *Father* and *Sons*. *Our Father*.

Now none effected this change ſave *Jeſus Chriſt* by his mercifull Mediation. Is not the hand of our Savour clean through this prayer? Wherefore as ſome *Phyſicians* give not in their receipts the bulk and maſs of Herbs and Drugs, but onely their Spirits, or their infuſions, which, though not ſo great in quantity, are eaſier in the taking, and ſtronger in the working: ſo in this prayer, though neither the name of *Jeſus*, Meſſiah, or Chriſt, is therein uſed, yet the powerfull influence of both, and ſoveraign effect is obvious to every judicious eye, cauſing our confident and familiar addreſ-

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ſes to God, under the relation of a Father.

Fifth Cavil. The prayer is too ſhort, it is not comprehenſive enough of all mens neceſſities, which ought to be repreſented therein. It is too narrow as not adequate to the emergencies of all occaſions. The *Merchant* wanteth a clauſe therein for proſperous Gales to drive his Ship to a ſafe Haven and gainfull market. The *Souldier* wants a clauſe to cover his head from danger, and crown it with victory in the *day of battel*. The *Husband man* diſcovereth a defect, becauſe no expreſs therein for ſeaſonable weather. The *unmarried* want a Petition for loving *Husbands* & dutifull *Wives*, and the *married* for the continuance of the goodneſs, or amendment of the badneſs of thoſe to whom they are coupled.

Anſ. Firſt in general. Whereas ſome finde fault with the ſhortneſs of the prayer, know, length of prayer is made a crime in Scripture, but never the brevity thereof charged on any as a guilt, *Matth.*23.14. *Woe unto you Scribes and Phariſees Hypocrites, for you devour Widows houſes, and for*

a pretence make long prayers. Neither *length* nor ſhortneſs is any whit conſiderable to the acceptableneſs thereof, but the *thickneſs* of a prayer, when it is not empty and hollow within, but well filled with Faith in the heart and middle thereof.

One bought a *Map* of the whole world, and being himſelf an *Athenian*, Cavilled at the *Map* as imperfect and defective, meerly becauſe his own houſe in *Athens* was not preſented therein. Whereas the whole draught being not above a yard ſquare, it fell to the proportion of all *Europe* not to be a full foot. All *Greece* not to be a full ſpan, *Attica* to be but a little ſpot, and *Athens* to be a very ſpeck therein, ſo impoſſible was it that his inviſible houſe ſhould appear. As his cauſeleſs Cavil betrayed him ignorant in Geography, ſo their exception diſcovereth their weakneſs in Divinity, who expect a prayer to particularize every mans neceſſities. What was ſaid by the way of Hyperbole of our Saviour, that if all things which he did and ſpake were written, the World were not able to contain them, may it not be literal-

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ly ſpoken here, *the World,* that is, none of the men therein could contain ſo voluminous a prayer, deſcending to the *minutes* of all mens wiſhes and wants. No memory ſo tenacious as to retain it, no voice ſo ſtrong as to pronounce it.

Now although the particulars of every mans wants, neither are nor can be expreſſed in this, or any other prayer; Yet here we find their total ſum caſt up and couched under general terms. For when it is ſaid, *give us this day our daily bread.*

Herein the *Souldier* is remembred, who prayeth for all things neceſſary for his condition, when, ſaying, *give us this day our daily bread.* Except it be ſo, that being guilty to himſelf that he is rather a *plunderer* than a *fighter*, more maintaining his livelyhood by violence than valour, rapine than conqueſt, he conceiveth himſelf excluded, who cannot truly call it *our daily bread*, as conſcious it is none of *his*, but ſnatch'd from the true owners thereof.

The *Husband-man* in this Petition prayeth for all things, which may tend and conduce to the ſeaſonable fruits of the earth:

A ſnowy *January*, froſty *February*, dry *March*, ſhowry *April*, cold and windy *May*, moiſt and fair *June*, hot and dry *July*, fair and ſunny *Auguſt*, &c. For how eaſily can God deſtroy in one unſeaſonable *Moneth* in *Harveſt*, what the concurrence of many foregoing Moneths hath hopefully advanced.

In a word, let not the ſhortneſs of this prayer (which being conſiſtent with ſo much clearneſs is a principal honour thereof) be charged upon it for a defect. Conſider how it was intended for old folk who were *paſt their memories*, for young Children who as yet are not come to their memories, for ſimple folk who never had, nor will have memories.

Laſt Cavil. This Prayer hath notoriouſly been abuſed by the *Papiſts* to *Superſtition*, and therefore the more ſurely to avoid offence, the uſe thereof may ſafely be waved and declined.

Anſw. It is confeſſed, that this moſt excellent Prayer hath been unworthily abuſed by the *Romiſh Church*.

Firſt, by locking it up in the Latine tongue,

tongue, whereof the generalitie of their *Layetie* is ignorant, praying, as S. *Peter* ſpake at *Chriſt* his *transfiguration*, Luke 9. 33. *Not knowing what they ſaid.*

Secondly, Becauſe it hath been abuſed in *Spels* and *Exorciſms*, to the great dishonor of God, and advantage of *Satan.*

Thirdly, Becauſe wronged with needleſs and impertinent repetitions of their *Beads*, till their tenth *bead* become a *Decurion*, and the ſame ten times told over, a *Centurion* in their mumbled and multiplied *Devotions.*

Here is it worth our obſervation, that the *Lords prayer* is abuſed by that very ſin, for the rectifying and reforming whereof, it was originally by our Saviour inſtituted and intended. *Matth. 6. 7. But when you pray, uſe not vain repetitions as the Heathen do, for they think they ſhall be heard for their much ſpeaking.* Now to repreſs former, and prevent future *tautologies*, was one principal end for which this prayer was appointed. *Matth. 6. 9. After this manner therefore pray.* Therefore, that is that you may not run on the rock of frivolous repeti-

repetitions, uſe this prayer ſo free from *Battologies*, that excepting ſome neceſſarie Pronouns of *Our* and *Us*, the ſame word recurreth not twice in the whole extent thereof.

Yet ſee, I ſay, how the *Papiſts* abuſe the ſame by repetitions. Doth it not argue a very foul ſtomack, when the *Phyſick* intended to correct and remove the *vicious humours*, is turned againſt the true nature thereof to increaſe the diſeaſe of the *Patient*, and how doth it ſpeak the malignitie of the Popiſh practice, abuſing this prayer to end with repetitions, deſigned originally to prevent that ill cuſtome.

However, though it cannot be denyed, that the *Papiſts* have ſhamefully abuſed this prayer, it followeth not, but that Chriſtians may retain the true uſe thereof. They muſt καθάιρειν purge away Popiſh ſuperſtitions from the ſame, but may not on that pretence λύειν utterly take it away and expel it out of their publick or private devotions.

First *Uſe*. It ſerveth to confute thoſe, who over-eſteem the *Lords prayer*.

Queſt.

Queſt. Is this poſſible, are men capable of exceſs in this kinde of giving too much reverence or reſpect to this prayer, or any other part and portion of Gods word. Surely if it be an errrour, it is one on the right hand, rather to be pitied and pardoned, than publickly reproved.

I confeſs an utter impoſſibility of over-priſing any part of Gods word, but men may be immoderate & unadviſed in their undiſcreet manifeſting & declaring of their eſteem of the *Lords prayer*, who in ſome ſenſe may be ſaid to over-value it, though in fine, and effect it doth prove an under-valuation thereof.

Such therefore are faultie in undiſcreet expreſſion of their reſpect to the Lords Prayer, who confine all perſons, at all times to that alone, not allowing them libertie to make uſe of other forms, as occaſion ſhall require. Where we may obſerve, That the Apoſtles of Chriſt in the *Acts*, and elſewhere, on the emergencies of ſundrie matters which called for their prayers, expreſſed themſelves in other language, accommodated to the occaſion, and waved

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theſe very words of our Saviours preſcription, as too general, and not coming up cloſe enough to their urgent neceſſities. Wherefore, though we will not ſay of the Lords Prayer, *none but it*, I may ſay as *David* did of *Goliah*'s ſword, *None is like unto it.* Though it be not to be uſed *Excluſively* to ſhut out all other, yet is it *Eminently* to be preferred before the reſt.

I will add one thing more, What metals ſoever the ring of thy devotions be made of, the Lords Prayer is a good *Diamond* to cloſe and conclude with, of what wood ſoever the *ſhaft of the darts* of thy prayers doth conſiſt, the Lords Prayer is the beſt *ſharp Pile to pierce heaven*, and to be put on at the end of thy own devotions.

Greater is the folly of ſuch people, who in a manner Idolatrize to the very words and ſyllables of the Lords Prayer, as if men were ſo ſtrictly tied up thereunto, as not to recede one tittle from the ſame. Whereas we may perceive ſome ſmall difference in the two forms preſented in S. *Matthew* and S. *Luke*'s Goſpel. The variation

riation of one, and tranſpoſition of two or three words, not to add, that the Doxologie inſerted in the one is omitted in the other, as if purpoſely done to confute and diſcompoſe the ſuperſtition of ſuch who ſtick in ſuch ſyllabical curioſities.

Truly I am afraid, if ſome might have had their wills, Chriſtian libertie might have been much prejudiced by the obtruſion of this prayer alone upon their practice, and dare boldly ſay, that ſome mens too much crying up of the neceſſitie of this prayer at all times hath occaſioned others out of their *ſpirit of oppoſition*, a miſchief which mortal frailtie is much ſubject (eſpecially in *controvertial days*, and in the frowardneſs of the aged world) too much to ſlight, neglect, and under-value the ſame.

For where the former humour of over-priſing this prayer hath infected their *hundreds*, the latter of under-eſteeming the ſame hath infected their *thouſands*; who in their uncivil, not to ſay profane expreſſions, have vented much contempt of this holy & heavenly prayer & pattern thereof.

And

And here let me ſafely expreſs what I fear may be the true cauſe thereof, and let ſuch, who are faulty therein make a ſcrutiny in their own conſciences, whether I ſpeak not too much truth in this point. Are they not out of charity with the Lords Prayer, becauſe there is ſo much charity in the Lords Prayer? There is one Petition therein, which if they leave out *they make the Prayer lame, and if they put it in they make themſelves liars.* Namely, *and forgive us our treſpaſſes as we forgive them that treſpaſs againſt us*; doth not their revengefull and vindicative hearts harbour ſo much malice againſt their adverſaries, that they are loath to forgive them, and deſire forgiveneſs from God, on the condition that they forgive others? now, though I will not poſitively affirm the ſame, yet becauſe it carrieth with it a great probability, Miniſters may be jealous of their people with a godly jealouſie, as they may be jealous over their own hearts; and if their conſcience acquit them on this enquiry, happy are they, and no hurt is done by this cauſeleſs ſuſpition.

To

To conclude, Parents of Children, and eſpecially Mothers, may take notice, that their little ones in ſaying the Lords Prayer are generally out at this Petition. And forgive us our Treſpaſſes as we forgive them that Treſpaſs againſt us. Not one little Child of ten ſayeth it a right, and in the right place; ſome paſs over and wholy omit it, ſome tranſpoſe it, very few truly pronounce it, whereof this the reaſon, Treſpaſſes once and again in this Petition, is as bad as a *Shiboleth* to try the liſping tongue of a Child, there being a conflux of ſeveral Conſonants, & ſome *hard ſounded* therein, ſo that it poſeth all the *offices of ſpeech* in a Childs mouth diſtinctly to utter the ſame.

Let not Parents be angry with their Children for not ſpeaking it, but with themſelves for not practicing it, they beat their Children for not ſaying it, God may juſtly beat them for not doing it. I confeſs ſuch forgiveneſs *goeth againſt fleſh and bloud*, but fleſh and bloud ſhall never enter into the Kingdom of Heaven, we muſt be acted with higher principles, if we hope